

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

DL. XXVII, No. 4

JANUARY, 1927

Sicut Parvuli

Property Of Clerics

The Inthronization Of Christ

Medical Attempts On The Unborn

Other Evolutionary Theories

The Small Church

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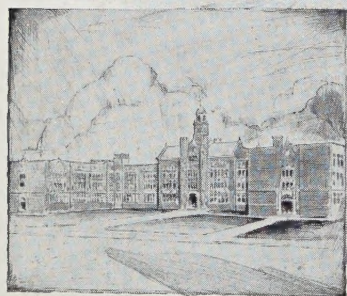
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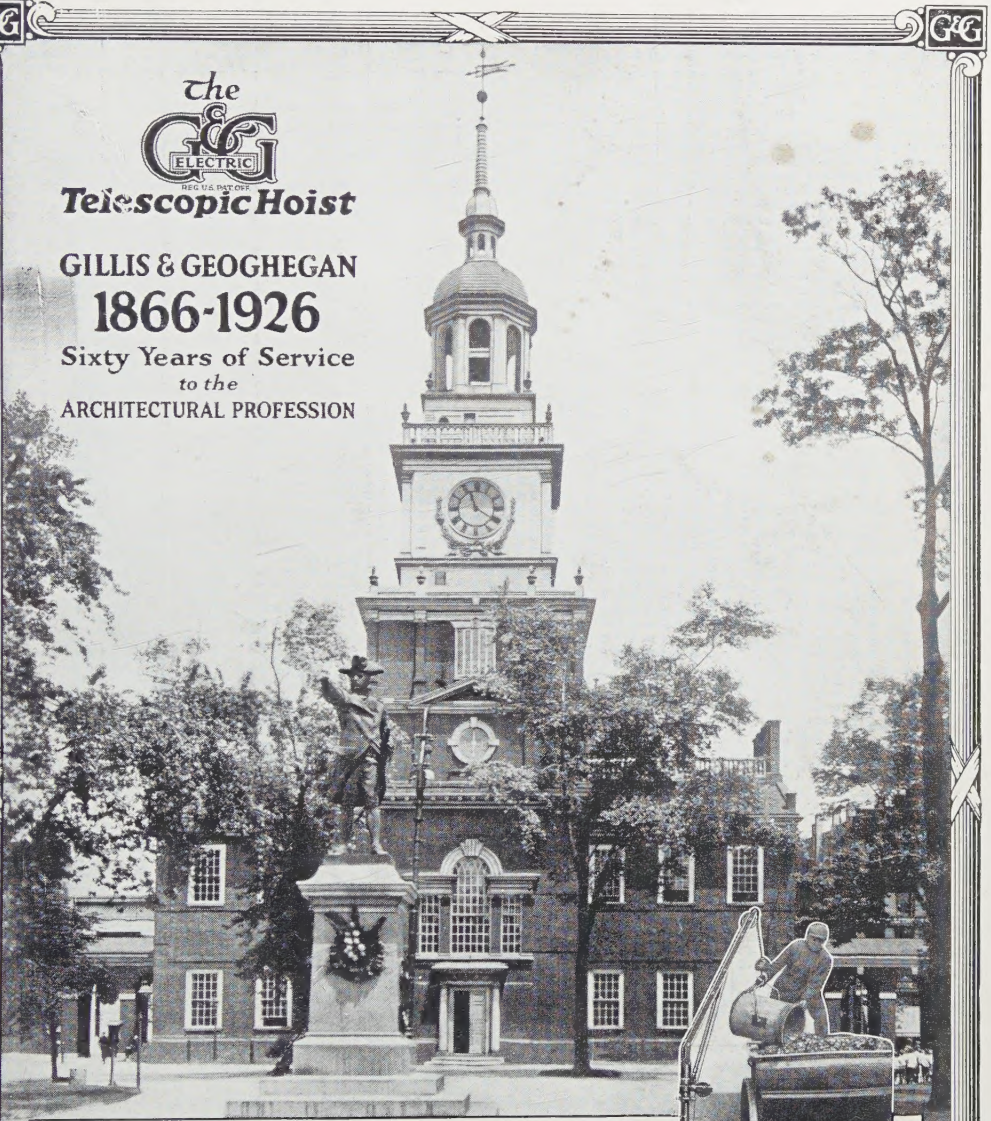




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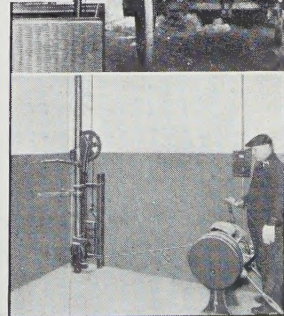
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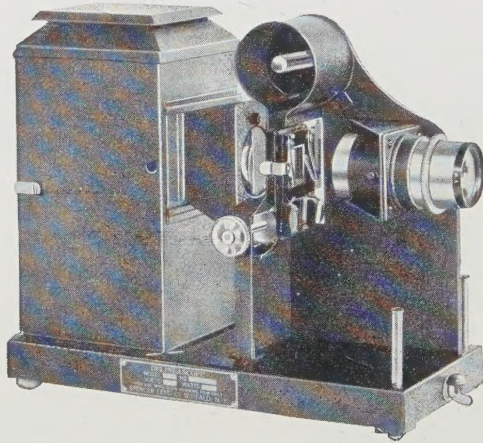
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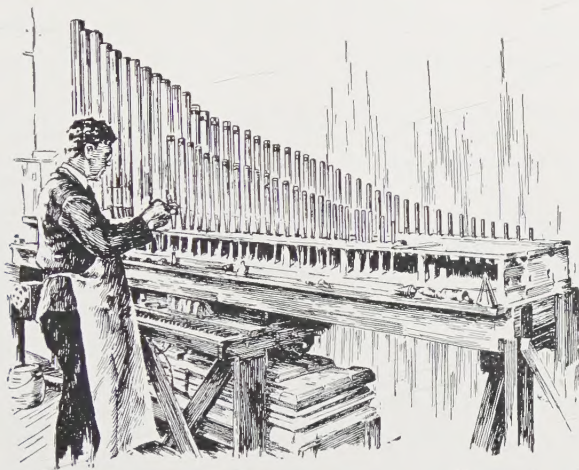
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# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O. P.

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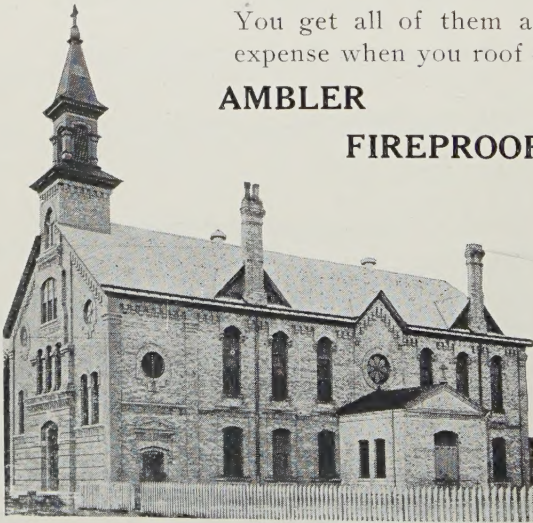
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# **The Homiletic and Pastoral Review**

Vol. XXVII

JANUARY, 1927

No. 4

## **PASTORALIA**

### **Practical Objections Against Legalized Sterilization**

Many a scheme that appears unexceptionable and promising from a theoretical point of view, would, if put into practice, encounter so many difficulties that it must be dismissed as unfeasible. The apparent good is entirely outbalanced by the real practical evil, which is so inextricably bound up with the former that the two cannot be separated in actual life. Thus, many an excellent scheme has to be condemned on account of its impracticability. Hence, a law to be good must be enforceable in such a way that the enforcement does not give rise to evils that are greater and more serious than the abuses at which the law is aimed. Otherwise the law means no gain to the community, and frequently a very considerable loss. Legislators have not always given due attention to this important point, and as a consequence have framed statutes that have only proved an embarrassment and become prolific sources of evil.

A law making sterilization compulsory for all defectives would seem to be of this type. Legalized eugenical sterilization is fraught with such potentialities of abuse that on this score alone it ought to be rejected. It is dangerous to grant the State an ill-defined power which could be extended indefinitely and easily turned into an instrument of tyranny, or which in its administration might become identified with corrupt practices. To what extent this holds good with regard to eugenical legislation, we shall see.

The Supreme Court of New Jersey recognized the inherent possibility of abuse lurking in the Sterilization Act of April 10, 1911, and declared it unconstitutional. The reasons for its decision are morally sound and very instructive. They deserve to be remembered and carefully pondered. The Court argues with unimpeach-



able logic that, if for the sake of the common good the power to sterilize the unfit were conceded to the State, it might on the same plea be extended to the victims of other afflictions or diseases transmissible either by heredity or infection. The State might even use this power to stamp out other qualities it deemed undesirable for some reason, or exercise it in the interests of eugenical birth-control. These dangers may appear remote; they are, nevertheless, anything but imaginary.<sup>1</sup>

#### OFFICE OF STATE EUGENICIST

The door for intolerable and most humiliating interferences with private life and the home will be opened by legislation as it is planned by the eugenists. That becomes clear if we dwell on the ample powers that are to be connected with the office of the state eugenicist. This individual will be empowered to pry into the most intimate affairs that families are wont to guard jealously from the eyes of outsiders. The model law enumerates his powers and duties as follows: "It shall be the duty of the state eugenicist: to conduct field surveys, seeking first-hand data concerning the hereditary constitution of all persons in the State who are socially inadequate personally, or who, although normal personally, carry degenerate or defective hereditary qualities of a socially inadequate nature, and to coöperate with, to hear the complaints of, and to seek information from individuals and public and private social-welfare, charitable, and scientific organizations possessing special acquaintance with and knowledge of such persons, to the end that the State

<sup>1</sup> That they are not imaginary, and that the eugenists are prepared to go to a very great length in the purification of the race, appears from the fact that in the drafts of what is termed a model eugenical sterilization law the concept of socially inadequate classes is given an exceedingly wide comprehension. We read in this draft: "The socially inadequate classes, regardless of etiology or prognosis, are the following: (1) feeble-minded; (2) insane, including the psychopathic; (3) criminalistic, including the delinquent and wayward; (4) epileptic; (5) inebriate, including drug-habitues; (6) diseased, including the tuberculous, the syphilitic, the leprous, and others with chronic, infectious and legally segregable diseases; (7) blind, including those with seriously impaired vision; (8) deaf, including those with seriously impaired hearing; (9) deformed, including the crippled; and (10) dependent, including orphans, ne'er-dowells, the homeless, tramps, and paupers." The concept of heredity is also made very elastic: "Heredity in the human species is the transmission, through spermatozoon and ovum, of physical, physiological, and psychological qualities, from parent to offspring; by extension it shall be interpreted in this Act to include also the transmission post-conceptionally and ante-natally of physiological influences from parent to offspring" (Harry H. Laughlin, "Eugenical Sterilization," New Haven, Conn., 1926). The power which a law of this kind would confer on the State, is simply appalling.



shall possess equally accurate data in reference to the personal and family histories of all persons existing in the State who are potential parents of socially inadequate offspring, regardless of whether such potential parents be members of the population at large or inmates of custodial institutions, regardless also of the personality, sex, age, marital condition, race, or possessions of such persons; to examine further into the natural physical, physiological and psychological traits, the environment, the personal histories, and the family pedigrees of all persons existing in the State, whether in the population at large or as inmates of custodial institutions, who reasonably appear to be potential parents of socially inadequate offspring, with the view of determining more definitely whether in each particular case the individual is a cacogenic person within the meaning of the Act."<sup>2</sup> If we bear in mind that this investigation extends to the most intimate and personal matters, we can readily see that it is bound to become most distasteful and oppressive. It can very easily degenerate into an instrument of petty annoyance and spiteful chicanery. If we allowed our imagination free scope, we could visualize under such a law a repetition of conditions as they existed in the worst days of the inquisition or of witch-hunting, particularly as the pertinent definitions have purposely been made very comprehensive and inclusive. Few could hope to escape from molestation.<sup>3</sup>

#### OTHER EVIL RESULTS

The presence of a number of individuals in whom the sexual function has been dissociated from its natural consequences, but who otherwise have lost none of their sexual attraction, would be

<sup>2</sup> *loc. cit.*

<sup>3</sup> Here is another one of these definitions: "A potential parent of socially inadequate offspring is a person who, regardless of his or her own personal make-up, and of the hereditary nature of such person's co-parent, is a potential parent at least one-fourth of whose possible offspring, because of the inheritance from said parent of one or more inferior or degenerate physical, physiological, or mental qualities, would on the average, according to the demonstrated laws of heredity, most probably function as socially inadequate persons; or at least one-half of whose possible offspring would receive from said parent, and would carry in the family stock but would not necessarily show in the personality, the hereditary basis for one or more inferior or degenerate physical, physiological, or psychological qualities, the appearance of which quality or qualities in the personality would cause the possessor thereof to function as a socially inadequate person, under the normal environment of the State" (*loc. cit.*). Lucky, indeed, are those who could not be made to fit into this wide and embracing category, and who accordingly would not come into contact with the state eugenicist.

an invitation to libertinism of the most unrestrained kind to the unscrupulous elements of the community. A spread of immorality and of venereal disease would be the likely outcome. And moral evil is more ruinous to society than physical degeneracy. It undermines the foundations of the social structure in a far more radical manner than any amount of physical degeneracy could do. Even those who are not inclined to overemphasize moral and spiritual values, express serious alarm at the prospect of such consequences as might follow in the wake of sterilization practised on a large scale. Thus, Dr. Edward Cary Hayes writes: "These operations when properly and effectively performed prevent parenthood. There is, however, difference of opinion as to the moral consequences of turning loose a body of defectives, who may be physically attractive and who are entirely capable of sexual immorality, but insured against the possibility of parenthood. The chief moral danger is not to them, for they are little restrained in any case, but to others whom they may corrupt. Moreover, the harm to this and to succeeding generations caused by the spread of venereal disease through such persons might easily far more than offset the physical gains resulting from their sterilization. Furthermore, many of those to whom the operation would apply—indeed probably almost all of those to whom we can be sure that it might otherwise properly apply—require custodial care and can be restrained from parenthood without surgery."<sup>4</sup> Similarly, Dr. Charles Benedict Davenport: "It is urged as one of the advantages of vasectomy that it does not interfere with desire nor its gratification, but only with paternity. But is it a good thing to relieve the sexual act of that responsibility it ought to carry, and of which it has hitherto not been entirely free? Is not many a man restrained from licentiousness by recognizing the responsibility of possible parentage? Is not the shame of illicit parentage the fortress of female chastity? Is there any danger that the persons operated upon shall become a peculiar menace to the community through unrestrained dissemination of venereal disease? Will the frequency of the crime of rape be diminished by vasectomy? To many it would seem that to secure to a rapist his eroticism and uninhibited lust while he is released

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<sup>4</sup> "Introduction to the Study of Sociology" (New York City).



from any responsibility for offspring, is not the way to safeguard female honor."<sup>5</sup>

#### INADEQUACY AND FUTILITY OF STERILIZATION

Even such a drastic measure as eugenical sterilization by state authority might meet with considerable approval, if it were calculated to free the human race from the dreadful evil of mental defectiveness and its attendant ills. But such a hope is vain. Heredity is only one of several sources of feeble-mindedness. In a community free from degeneracy at the time, degeneracy could arise *de novo*. Hence, the repulsive work of sterilization would have to be done over again. Few would reconcile themselves to such prospects. Sterilization might be tolerated as a measure of emergency; as a standing and permanent institution it is utterly intolerable. The fight against degeneracy must be waged on a much broader front. It must be directed against all the numerous factors that constitute contributory causes. If this is done, the race eventually may be freed from this ugly curse. Possibly it would require a longer time, but the process would be more effective. Hence, the emphasis should not so much be placed on negative but rather on positive and constructive eugenics. It is not so much the elimination of the unfit that should occupy our attention, as the gradual building up of a sound race that by its own vitality liberates itself from racial infection. That is to be accomplished by a far-seeing and intelligent euthenics, which can be conceived in such a manner that all the

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<sup>5</sup> "Heredity in Relation to Eugenics" (New York City). Many others entertain this same fear and express alarm at the possible moral degradation that might be brought on the community by the presence of a considerable number of sterilized individuals. We add one more quotation: "Another ground of popular doubt has been the fear that with immunity from pregnancy there would be a rapid spread of sex vice and venereal disease" (S. A. Queen, Ph.D., and D. M. Mann, A.M., "Social Pathology," New York City). As to the tyranny to which eugenics might lead, Dr. Lester F. Ward says: "Why, then, may not human nature be thus modified, and the human race be lifted up in the same way and to the same degree that the vegetable and animal races have been lifted up? Indeed, it seemed at first very simple, but the moment a practical application is contemplated an insuperable difficulty arises. The control of heredity is possible only to a master-creature. Man is the master-creature of the animal world. Society is the master of its defectives. But normal people are their own masters. History tells of sumptuary laws by which kings controlled the food and clothing of their subjects. This has all been long since done away with. But the most extreme sumptuary law would be liberty itself compared with any attempt on the part of society to control the choice of partners in their marital relations. This would be a tyranny by the side of which all other tyrannies would fade into insignificance" ("Eugenics, Euthenics, and Eudemics," in *The American Journal of Sociology*, May, 1913).

moral and religious elements of the community are willing and glad to coöperate in it.

Eugenical sterilization is inadequate for the purpose of freeing the race from degeneracy. More is expected of it than it can possibly accomplish. It is not the great remedy that it has been heralded to be. Even those who are nowise prejudiced against it, admit this. Thus, Dr. Willystine Goodsell writes: "It is rather a pity in any way to detract from the effect of such rosy prophecies. Yet it should be remembered by the careful student that, even when society has taken steps to prevent the manifestly unfit of our generation from propagating, it has no assurance that the work will not have to be repeated in the next and the next generation, since the germ cells contain a vast number of harmful potentialities that have never developed in the adults who transmit them. In the words of Dr. T. Calye Shaw of London: 'We may assist nature in the elimination of the unfit by placing under lock and key every degenerate of the country; but it would only be a respite, the condition would soon reassert itself, because, however we try to eliminate it, the measures cannot touch the elements which are present in many of the lives which would be passed by the eugenists as sound, though they may only declare their existence too late and when the danger by transmission has been effected.' Such statements are calculated to dampen the enthusiasm of certain over-optimistic leaders in the eugenics campaign."<sup>6</sup> Likewise Dr. Arthur James Todd: "After all, will mere extinction of the known defectives touch the core of the problem? Not at all. Indeed, some critics hold that negative eugenics is not eugenics at all. The defectives who would thus be eugenically exiled, so to speak, constitute but a tiny fraction of society, only one-half of one per cent."<sup>7</sup> Dom Thomas Verner Moore, Ph.D., M.D., O.S.B., succinctly puts the case: "In a dissertation submitted to the National Catholic Social Service School at Washington, Miss Waltha Kelley, following up the work of Potter and Viers, has pointed out that there are two types of feeble-mindedness, the one hereditary and the other acquired. The old view was that feeble-mindedness could be eliminated by preventing

<sup>6</sup> "A History of the Family as a Social and Educational Institution" (New York City).

<sup>7</sup> "Theories of Social Progress" (New York City).



propagation amongst the feeble-minded individuals, because all feeble-mindedness is hereditary; and, therefore, if all those tainted by this defect can be prevented from propagating their kind, in a short time there will be no more feeble-minded in the world, and consequently this factor in delinquency will be eliminated. The matter, however, is not so simple. Some feeble-mindedness can be eliminated this way; perhaps, one-half of it. The exact fraction has not yet been definitely determined. There remains, therefore, a goodly percentage of feeble-mindedness, and delinquency due to it, which cannot be eliminated by segregation and sterilization."<sup>8</sup> Since matters are such, sterilization loses much of its importance, and the grounds on which it might be justified shrink away from under it. Patently, its effectiveness has been overrated, and, once this is fully understood, it will find but scant favor, for it is only the promise of great good that could overshadow its ugly and repellent features.

Theoretically, eugenical sterilization rests, as we have seen, on very dubious grounds; from the practical point of view it is open to serious objections. Taking all this into account, one will hesitate to approve of the measure and will warn against any experi-

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<sup>8</sup> "Remedial Possibilities in Juvenile Delinquency." Paper read at the twelfth annual meeting of the National Conference of Catholic Charities, Buffalo, New York, September 29, 1926. In a chapter entitled, "Where Mental Defectives Come From," the above-mentioned joint authors of "Social Pathology" say: "A fourth theory and one deserving of careful consideration has been presented by Tredgold. It is to the effect that feeble-mindedness may be traced most frequently to an impairment of the germplasm, which in its turn is due to some action of the environment. These pathological germinal variations, as he calls them, may be due to ancestral alcoholism, tuberculosis, syphilis and other similar causes. Tredgold believes that these account for perhaps 85 per cent of the cases of feeble-mindedness. The remaining 15 per cent he traces to what he calls somatic modifications due to such diseases as scarlet fever, influenza, meningitis, etc., which produce lesions in the central nervous system, or due to some deficiency in the nutrition of cells in the central nervous system . . . In recent years psychiatric clinics and bureaus of child study in the public schools have brought to light a type of feeble-mindedness previously almost unknown. Many of these come from homes of the better type, and have parents who are quite intelligent. Careful study of their family history discloses no trace of hereditary taint. Clinical studies made by Dr. Fernald at Waverly, Massachusetts, and Dr. Potter at Letchworth Village, New York, indicate that at least half of the inmates of these institutions are of the non-hereditary type. The examination of nearly two thousand feeble-minded persons at out-patient clinics of the New York State Commission for Mental Defectives indicated that the heredity of nearly three-fifths was good. One other indication resulting from these various studies, which must be stated tentatively, but which is exceedingly hopeful if true, is that for the most part the higher grade morons and borderline defectives are of the non-hereditary type. Because there is yet so much to be learned about this whole matter, it is exceedingly unwise, most of all for the layman, to be at all dogmatic concerning the causes of feeble-mindedness."

mentation in this direction.<sup>9</sup> In general we are inclined to say that the matter is too delicate and too intimately personal for legislation; whatever is to be done for race improvement, should be done through education.<sup>10</sup>

CHARLES BRUEHL, D.D.

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<sup>9</sup> "We may state that the Holy Office, which is a practical guide for the Catholic in all moral questions in any way dubious or controverted, has not yet pronounced any express decision on the morality of vasectomy . . . Hence this question remains speculatively an open one, but in view of the above teaching it would not be safe to advocate even a restricted application of the practice. And we are glad to say that many modern eugenists are more or less at one with Catholic doctrine. Dr. Saleeby himself declares: 'We are dubious as to the help of surgery. It is necessary to be reasonable, and, in seeking the superman, to remain at least human' " (Rev. Thomas J. Gerrard, "The Church and Eugenics," London).

<sup>10</sup> Eminently right is what Dr. Havelock Ellis, whose verdict usually we cannot accept, says: "Legislation on marriage, to be effectual, must be enacted in the home, in the school, in the doctor's consulting room. Force is helpless here; it is education that is needed, not merely instruction, but the education of the conscience and the will, and the training of the emotions" ("Studies in the Psychology of Sex," Vol. VI, Philadelphia).



## BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

### The Inthronization of Christ<sup>1</sup>

(Apoc., iv-v)

In the introduction to the whole Apocalypse or Book of Revelations St. John had been commanded: "Write, therefore, what thou beholdest, both the things which are happening presently, and those which are to come about after them" (Apoc., i. 19). The matters of more immediate and local import<sup>2</sup> (ἀ ἐῖςιν) are treated in the Letters to the Seven Churches (Apoc., ii. 1-iii. 22). Matters of basic and universal import—the divine *œconomia* relative to the whole of creation, with particular and extended reference to the future historic vicissitudes of the world and especially of the Church (ἀ μέλλει γίνεσθαι μετὰ ταῦτα)—form the content of the major portion of the Apocalypse (iv. 1-xxi. 8).

God has already been acclaimed (Apoc., i. 8) as "He Who Is, and Who Was, and Who Is to Come," as the "Alpha and Omega," "the Almighty" who is the beginning and the end, the cause and the purpose, the plan and the realization, of all things existing or yet to be and happen. In these broad outlines He is now represented symbolically in the opening section of the second part, which may be designated as a

#### VISION OF THE THRONE OF GOD AND OF THE GLORIFICATION OF THE CREATOR.

Lo! a Throne was set in Heaven, and upon the Throne was One Sitting. And, in my vision, He Who Sat was like to jasper or sardonyx jewels, and, in my vision, a rainbow like to emerald encircled His Throne. And all about the Throne were four-and-twenty [lesser] thrones, and upon these thrones were four-and-twenty Ministers seated, robed in white garments and with crowns of gold upon their heads.

And from the Throne went forth lightnings and voices and thunders. And at the front of the Throne burned Seven Lamps of Fire—which are

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<sup>1</sup>Preprinted in part from the forthcoming New Testament volume of the *Scripture Manual*.

<sup>2</sup>However, a broader, typical application of the Letters to the Seven Churches to parallel later times and places, is not to be excluded.

the Seven-fold Spirit of God. And all about the Throne [stretched out] what appeared as a sea-like unto crystal glass.

And forming the Throne were four Cherubim<sup>3</sup> dight with eyes on all sides. And the first Cherub was like to a lion, and the second Cherub was like to a young bull, and the third Cherub had a face like a man's, and the fourth Cherub was like to a flying eagle. And the four Cherubim, each having six wings, were dight all about and through with eyes. And they rested not either day or night, crying: "Holy! holy! holy! is the Lord, God Almighty, Who Was and Who Is and Who Shall Come!"

And, as often as the Cherubim render praise and honor and thanksgiving to Him Who Sitteth on the Throne, Who Liveth throughout ages of ages, so often do the four-and-twenty Ministers fall upon their faces before Him Who Sitteth on the Throne, and so often do they adore Him Who Liveth throughout ages of ages, casting down their crowns before the Throne and crying: "It is meet, O Lord our God, that Thou shouldst reserve to Thyself the glory and the honor and the power. For Thou art He who has created all things, and through Thy will have they come into being and yet are!"

With the dramatic movement and sound of this overwhelming liturgy closes the first scene, which had opened with a tableau of the heavenly court. There God is represented as the ruler of the universe, the creator and sustainer and director of all things, visible and invisible, material and spiritual. How subtly effective is the seer's avoidance of the direct naming or description of the chief and central Personage about whom all things else revolve! Yet He is recognized to be the same One whom, in earlier theophanies, Isaias saw as "the Lord sitting upon a Throne high and exalted, whose train filled the Temple" (Is., vi. 1), at whose sides stood the six-winged Seraphim crying ever: "Holy! holy! holy!" He is the same One whom Daniel (vii. 9-10) beheld sitting as "the Ancient of Days, whose garment was like snow and the hair of His head like to clean wool; . . . a swift stream of fire issued forth before Him; thousands of thousands ministered to Him, and ten thousand times a hundred thousand stood" awaiting His commands. He is the same One who appeared to Ezechiel as a Man glowing with coruscations all about (Ezec., i. 26-28).

The starry heavens, peopled with angelic intelligences, are conceived as the great Temple of God wherein His Throne is set in tranquil majesty, whilst below and beyond roll on the mighty vicis-

<sup>3</sup> "Cherub" of course is not a translation of the *ζῶον* of the text. But to render *animalia* properly into *English* is so awkward that it has been thought better to replace the word here with the parallel term in the Old Testament theophanies.



situdes of time and history, all directed from above through the Divinity's ministers. Ineffable beauty and calm are indicated by the jewel-color comparison, and the encircling rainbow symbolizes the mercy which with God "is above all His works." The "lightnings and voices and thunders" may designate the *operationes Dei ad extra*, whilst the "Seven Lamps" represent the Holy Spirit Himself in His manifold and mysterious activity. The motionless sea of glass, crystal clear, indicates that the standpoint of the account is that of unchanging eternity, whence all things are viewed uncloudedly, in their true relationship and value.

The four Cherubim forming the Throne personify the perpetual praise and prayer of all creation, the unceasing accidental glory which every thing outside the Divinity, from the highest angelic intellect to the lowest and least atom of matter, continually proffers to God by its being, properties, and natural activity. The chief categories are chosen for the symbol: power and force are represented by the lion; swift light and motion by the eagle; brute matter in its mass by the bull; the mind of men and of angels by the "likeness of a human face." Whether the Cherubim here are to be conceived primarily as personal (angelic) beings, or purely as symbols (like the Throne and the Altar of Incense), is uncertain. In any case they occupy a prominent position in all the Scriptural theophanies, and God is often described as "He who rideth upon the Cherubim" (Ps. xcvi. 1). Their number is always given as "four"—which has been brought into connection with the four cardinal points (East, West, North, and South) as standing for the universe, or with the traditional "four elements." The plenitude of eyes may designate the universal order and law with which all created things coöperate in carrying out the divine designs.

The twenty-four Ministers or Ancients are a purely Johanneic feature, although they may be preluded in the Assessors of the divine assembly of Is., xxiv. 23 (note also the "thrones set" in Dan., vii. 9), and in the twenty-four sacerdotal groups of the Levitical priesthood. They appear intimately associated with the cycles and events of human history (Apoc., vii. 13; xi. 16; xiv. 3; xix. 4). They may be identifiable with the "Thrones" of the angelic hierarchy, and seem to be somehow conjoined especially with the Church. Their golden

crowns denote royalty; their white vestments, the priestly function. They act as intermediaries and offer up the prayers of the sanctified.

But these are not all the objects and persons visioned by the seer. For other actors in the magnificent scene revealed are named later as the various detailed visions of the apocalyptic panorama are unrolled before St. John's spiritual gaze. There is, besides the multitude of angels (Apoc., v. 11), an Altar of Incense and an Altar of Holocausts, and a Sanctuary, and an Ark—so that the heavenly Temple might well have served as "the model" which Moses "was shown upon the mount" (Exod., xxv. 40).

In peaceful majesty is the tremendous liturgy of heaven pictured as ever moving on, its stately sequence of wonder, praise, and thanksgiving rising up as incense and poured out as perfume, to the chant of "new canticles" like "the noise of many waters" and the music of "many harpers harping on their harps" (Apoc., xiv. 1-2). As enacted against this background are to be conceived the subsequent scenes, both of the preparation and foreshadowing of the divine decrees in heaven and of their execution in the vicissitudes of world-cycles on earth.

But, in the picture already drawn, there is one Personage lacking from the stage of the celestial drama, and mankind is but very indirectly represented. Yes, the Second Person of the Blessed Trinity is absent (one might say), because God the Father had but shortly before "sent His Son into the world, not [as yet] to judge the world, but that the world might be saved by Him," and that whosoever believeth in Him might have Life Everlasting (John, iii. 16-17), and thus become fit to take his place and part in the eternal heavenly liturgy. The Son of God has gone forth to war against the rebellious Powers of Darkness, "and His name is called 'Word of God'" (Apoc., xix. 13). And now He is about to return with the marks of battle upon Him, "because He has conquered" (Apoc., v. 5).

For upon earth meantime is taking place what the seer has elsewhere (Apoc., xii) described so summarily: "And the Woman was with child. And the Dragon stood before the Woman that he might devour her Child. . . . And she gave birth to a Son, a Man-Child, who was to rule all nations with an iron rod . . . and her Child was rapt up to God and to His Throne." Thus, whilst



the preliminaries of the following scene are enacted, one may well imagine the Ascension taking place, Christ "ascending up on high," leading those ransomed from the "captivity" of the devil (the Dragon) as the joyful "captives" in His own triumphal train (Eph., iv. 8).

### THE CORONATION PREPARATIONS IN HEAVEN

And I [continues the seer] saw at the right hand of Him who Sitteth on the Throne a Book-roll written upon front and back, sealed with seven seals. And I beheld a strong angel announcing with a mighty voice: "Who is there fit to loose the seven seals of the Book-roll and to open it?" And no person in heaven or on earth was able to open the Book-roll or even to gaze upon it. And I wept much that no person could be found to open the Book-roll or even to gaze upon it. Thereupon one of the Ministers said to me: "Weep not! Behold, the Lion of the Tribe of Juda, the Stock of David, has conquered, so that He may open the Book-roll with its seven seals."

The Book-roll closed with seven seals at its outer edge, is clearly the *ensemble* of the divine decrees and dispositions in regard to the world. That it is represented as "written on both sides," may be to indicate that these decrees refer both to the past already realized in history and to the future which yet remains to be accomplished. The Book-roll is represented as closed and sealed, because the deepest actualization as well as understanding of God's plans has yet to take place.

By whom and through whom shall this be brought about? Who shall accomplish most utterly and universally the will of God? No mere man or angel is fit to be entrusted with the whole actualization of the divine will with regard to the world, but only He of whom the Psalmist wrote long before: "At the head of the Book it is written of Me that I should do Thy will, O God; behold, I come" (Ps. xxxix. 8); the same who afterwards said of Himself, describing His work: "I came down from heaven . . . to do . . . the will of Him that sent Me. . . . Now, this is the will of the Father who sent Me: that of all that He hath given Me I should lose nothing . . . that every one who seeth the Son and believeth in Him, may have Life Everlasting" (John, vi. 38-40).

Thereupon this Person is described by the intermediating Minister as a man, of the tribe of Juda, indeed the prophetically predicted late-greening outshoot of David's root. He has won for Himself

this honor by the battles already won in Bethlehem, Galilee, and upon the mount of Calvary. He is even now returning victorious with the first-fruits of mankind's souls as spoils of His conquest. Hence He, though bearing the flesh of humankind and marked with the scars of His earthly battle, shall be enthroned by His Father. As St. Stephen described it in the Acts: "I see the heavens opened, and the Son of Man standing at the right hand of God" (Acts, vii. 55), which same scene in the symbolism of the seer of Patmos is described as follows:

#### THE INTHRONIZATION OF CHRIST

And I saw at the Throne, amidst the four Cherubim and the four-and-twenty Ministers, a Lamb as if slain standing, having seven horns and seven eyes, which represent the sevenfold Spirit of God. And He went and received the Book-roll from the right hand of Him who Sitteth on the Throne.

And, when He had received the Book-roll, the four Cherubim and the four-and-twenty Ministers fell upon their faces before the Lamb, having harps and golden vials filled with perfumes—which are the prayers of the sanctified. And they intoned a new canticle, saying: "Thou art worthy to receive the Book-roll and to open its seals, because Thou hast been slain and by Thy blood hast ransomed for God men of every tribe and tongue and people and nation, and for God hast made of them a Priesthood and a Kingdom<sup>4</sup> which shall reign over the earth!"

And, looking, I heard the noise of many angels surrounding the Throne and the Cherubim and the Ministers, and their number was thousands of thousands and myriads of myriads all crying in mighty voice: "Worthy indeed is the Lamb that was slain to receive the power and the wealth and the wisdom and the strength and the honor and the glory and the benediction!" And every creature, whether in heaven or on earth or of the netherworld or in the sea, and all things therein, I heard crying: "To Him that Sitteth on the Throne and to the Lamb be benediction and honor and glory and dominion unto ages of ages!" And the four Cherubim cried: "Amen!" And the Ministers prostrated and adored.

What a scene has St. John limned in his halting Greek! The Son of God returning victorious from the opening of His campaign to redeem the earth from the captivity of Satan! The human nature through which He has conquered is now raised to the very Throne of the Godhead. Now is accomplished indeed the prophecy of the Psalmist of old: "The Lord said to my Lord: 'Sit Thou at My right hand whilst I make Thine enemies Thy footstool'" (Ps. cix.

<sup>4</sup> "Kingdom and Priesthood" have been inverted in the translation because of probable *hysteron-proteron*; the same remark applies to "myriads and thousands" in the succeeding paragraph.



1). Christ as God-Man approaches the Throne of light inaccessible, and receives from the Father the direction, the dominion, the kingship of all human affairs. All creation, indeed, is subordinated to Him: "With glory and honor hast Thou crowned Him, and hast set Him [King] over the works of Thy hands!" Here belong those ancient inthronization canticles from the Book of Psalms, *Dominus regnavit*:

The Lord hath been enthroned and clothed in majesty:  
He is robed in power and hath girt Himself!

Though rivers raise their voices, Lord,  
though rivers raise their voices,  
Yet mightier than their roar of many waters  
there rises up the surging of the sea,—  
And mightier still is He,  
the Lord on high! (Ps. xcii. 1, 3-4.)

The Lord hath mounted His Throne—  
let the nations tremble!  
He rideth on the Cherubim—  
let the world's globe shake! (Ps. xcvi. 1.)

Nevertheless it is not as a terrifying conqueror, arrayed in the blinding panoply of an archangel, nor like Goliath that the Son of Man appears for His triumph—but "as a slain Lamb," like the youthful David, in the frailty of human nature, bearing in His body the ruddy scars of the battle of His crucifixion. The Meek hath possessed the Land! Hence also did the Psalmist chant:

The Lord hath mounted His Throne,—  
now let the earth rejoice!  
The many isles that are,  
yea, let them all be glad! (Ps. xcvi. 1.)

As the Holy Ghost's presence and His conjunction with the Father had previously been indicated by the "Seven Lamps of fire burning before the Throne" (Apoc., iv. 5), so now in connection with the Son this same Holy Ghost—whose seven-fold Spirit, as Isaias foretold (Is., xi. 1-3), was to rest upon the "sprout from the stock of Jesse"—is connoted by the "Seven Eyes and Seven Horns" which, whilst remaining permanently with Christ, are "sent" by the Son as well as by the Father "into every land" through the apostolic ministry and the grace of the sacraments. The divinity of the Lamb, Christ, is shown by this as well as by the subsequent action

of the personnel of the heavenly court in presenting to the Lamb the same latreutic worship which had previously been offered to Him Who Sitteth on the Throne. Nevertheless, the subordination of the human nature to the divine is subtly indicated by the fact that the Lamb, although placed immediately at the Throne, inside even the intimate circle of the Cherubim and the Ministers, has to "go" to Him Who Sitteth on the Throne in order to receive the Book-roll. Later on the seer speaks of "the Throne of God and of the Lamb" (Apoc., xxii. 1, 3).

Christ, by receiving the Book of the Divine Destinies from the Father, is crowned King of the universe. And the "new canticle" intoned by the Ministers recounts how He has won the title to His Kingship—namely, through the passion and death whereby He redeemed all men from the galling overlordship of the devil, to form them into a mighty organization, the Kingdom of God or the Church, having both priestly power and royal dignity, to "rule upon the earth" and complete its conquest for God which Christ had begun.

In the subsequent acclamation of all creation to its newly crowned King there are seven items, as always in the doxologies to the Incarnate Word by the whole universe. Thus, there seems to be united to the triple doxology of grace the four-fold one of Nature (of sky, land, sea, netherworld). And to the praises of earth the highest creatures of Heaven add their confirming "Amen!" to symbolize the reunion of earth and Heaven through the Incarnation.

Christ has now been enthroned as the King of creation. The execution of the divine decrees has been entrusted to Him; the destinies of men and of earth have been placed in His hands. The conquest which He began by personal combat, as David against Goliath, He will now continue to carry on through the instrumentality of "His brethren," "the rest of her Seed" (Apoc., xii. 17) that still suffer the "enmity" of the great Dragon-Serpent, the Dark Powers of the netherworld, who opposed the first and the second Eve. On the other hand, the cohorts of Heaven, the "more than twelve legions of angels" (Matt., xxvi. 53) are now, through their commander, Christ, become the allies of mankind.

As in the drama of Job, the reader is first given a glimpse behind the scene in Heaven of the motivation of Providence's mysterious



dealings, and then is shown the effects and consequences in the Sufferer of Hus; and, as Moses saw first on the mount the ideal model of the Tabernacle and its appurtenances and then witnessed its realization in actuality, so now the apocalyptic seer proceeds to behold first the prologues or preparations, as it were, in Heaven, of the various phases (not necessarily successive cycles) of the Messianic campaign, and thereupon, usually after an intercalated announcement or signal, witnesses and records their effective execution upon earth. All these, the foreplays in Heaven and the respective executions on earth, go on through the cycles of time under the symbolism of struggle and battle (for *militia est vita hominis super terram*), until they reach their climax in the triumph of the General Judgment, when the Seventh Angel shall have sounded his trumpet, and the choirs of Heaven shall thunder forth: "The kingdom of this world is become our Lord's and His Christ's, and He shall reign for ever and ever. Amen!" (Apoc., xi. 15.) For, in the words of St. Paul: "Christ must reign as King 'until all His enemies have been subjected,' and Death shall be the last enemy destroyed. . . . Thereupon will come the end when, after He has brought to naught every other dominion, power, and might, Christ delivers up the Kingdom to God and the Father. And when all things have become subject to Christ, then He the Son Himself [as Man] shall subordinate Himself to HIM who had subordinated all things to Him, so that God may be all in all" (I Cor., xv. 23-28). Then in its most glorious sense will be realized the acclamation: *Christus vincit! Christus regnat! Christus imperat!*

## THE MORALITY OF MEDICAL ATTEMPTS ON THE LIVES OF THE UNBORN

By DOMINIC PRUEMMER, O.P., S.T.D.

This subject merits a very thorough treatment because cases fraught with various great difficulties arise frequently in pastoral work. The following case was submitted for solution by the chaplain of a certain hospital:

"In this public hospital under the direction of the Sisters of Mercy, it frequently happens that pregnant women present themselves for an operation to produce abortion. Most of them are in good faith, and are simply following the recommendations of doctors who advise them to undergo the operation because of heart trouble, pernicious vomiting, or other maladies with which they are affected. They presume that such a proceeding is permissible, because the physician counsels it as useful or even necessary, and evidently are ignorant of the sentence of excommunication incurred by any one procuring abortion. The surgeon at the hospital is not particularly favorable to such operations, but performs them nevertheless. What is to be my attitude with regard to these patients in the hospital? Am I to leave them in good faith, or rather instruct them in their duty, since it happens at times that other patients in the same ward know that *procuratio abortus* is unlawful, and, consequently, they may be scandalized? The Sisters evidently are aware that such an operation is not allowed; on the other hand, they are obliged to assist. They are, as a consequence, considerably embarrassed as to what is to be done, since they cannot easily refuse to assist. Would they incur excommunication, if they took part in spite of a formal prohibition to the contrary?"

For the sake of clearness, we shall distinguish three questions and treat each separately:

- (1) May abortion be brought about either directly or indirectly in case of the *ordinary* hardships incidental to pregnancy?
- (2) In case of great and *extraordinary* hardships?
- (3) May abortion be directly produced, if otherwise the death of the mother would be inevitable?



Finally we shall briefly discuss the coöperation of Sisters or other persons in abortion.

(1) *May abortion be procured directly or indirectly in view of the ordinary difficulties of pregnancy?*

A categorical *No* is the only answer. Every case of pregnancy necessarily entails greater or lesser hardships for the mother. The curse pronounced by the Creator upon all women after the fall of Eve: "I will multiply thy sorrows and thy conceptions" (Gen., iii. 16), is an immutable law of nature to which every woman is subject after conception. The inconveniences connected with pregnancy are in part purely *physical* (such as vomiting spells, stomach troubles, indigestion, overwrought nerves, affections of the heart, etc.), and partly of a *social* nature. A woman with child must even impose upon herself certain privations from the social viewpoint; she cannot enjoy or take part in whatever is permitted to a single person (as, for example, social functions, trips, sports, dances, etc.). It would be manifestly contrary to the will of God were she to destroy the budding life within her in order to escape these natural restraints and troubles. If such a practice became common, the human race would be definitively doomed to extinction. Furthermore, not only theologians, but all right-thinking persons as well, are in accord on this point, and hence there is no necessity for dwelling on it any longer.

(2) *May abortion be directly or indirectly procured because of great extraordinary hardships incidental to pregnancy?*

In this case also, extraordinary hardships may arise from natural or social causes; for instance, in consequence of her state of pregnancy a woman may be subject for weeks at a time to continual vomiting spells (*hyperemesis gravidarum*) that may endanger her health, or she may suffer from acute pains in the heart, nervous disorders, nephritis, etc. From the social standpoint, an adulterous woman is covered with shame and opprobrium throughout her life, if she does not conceal her fault. Since incipient life must be protected against criminal attempts, even the civil law does not recognize the social inconveniences of pregnancy. If it is proved that abortion has been practised in order to escape disgrace or some similar evil, a severe penalty is inflicted. The German Penal Code, Statute 218, specifies the following: "A pregnant woman who de-

liberately ejects the fetus or kills it in the womb shall be sentenced to not more than five years' imprisonment. If there be any extenuating circumstances, the imprisonment shall not however be under six months. The same penal prescriptions apply to those who, with the consent of the pregnant woman, have used or furnished the means for ejecting or killing the fetus." Statute 219: "Liability to imprisonment for not more than ten years is incurred by anyone who for remuneration has furnished or applied the means to a pregnant woman to eject or kill the fetus." These severe legislative measures are particularly aimed at the so-called "angel-makers," who are unfortunately too numerous. Criminal physicians can easily slip by the law by maintaining that their medical or surgical treatments were given *juxta regulam artis* in order to benefit the health of the woman with child. From the correct moral viewpoint, even in extraordinary hardships arising from pregnancy, whether they be of a physical or social nature, every direct abortion must be categorically condemned. The detailed proof for this conclusion will be given below, when we answer the third question. Hence, it is necessary to make a clear distinction between direct and indirect abortion.<sup>1</sup>

(a) Direct abortion (taken actively) is an act which, of itself and according to the deliberate intention of the agent, effects the death of the fetus; or, more briefly expressed, it is a *direct* murder of the living fetus. Indirect abortion is an act which, neither of itself nor according to the direct intention of the agent, produces the death of the fetus, though this result was or could have been foreseen. Direct abortion in all cases effects the killing of fetal life, whereas indirect abortion is usually accompanied by a more or less great danger to the life of the child. Direct abortion is principally produced nowadays by puncturing the amnion. The amniotome is introduced into the uterus and the amnion punctured so that the amniotic fluid escapes. For the intra-uterine fetus this amniotic fluid is practically what air is for the developed man. Whoever deprives an individual of air (say, by choking), commits murder

<sup>1</sup> Knowledge of the difference between *miscarriage* and *premature birth* is presupposed. Miscarriage is the removal of a fetus from the womb before it is viable, and is always accompanied by the destruction of fetal life. Premature birth is the removal of a viable fetus (*i. e.*, after the sixth month of gestation); frequently it causes greater or less danger to the life of the fetus, but does not directly bring about death. Hence it may be permitted when grave reasons warrant it.



just as directly as any one who shoots another. In the same manner an essential element of life is taken away from the intra-uterine fetus by puncturing the amnion. Death is inevitable. All physicians and physiologists agree on this. Consequently, I believe that puncturing the amnion is never permissible in the case of a living but not viable fetus. I am indeed aware that Dr. Bergmann, in the latest (18th) edition of Capellmann's *Pastoralmedizin* (p. 38), which is approved by ecclesiastical authority, admits this operation in a single case—namely, when the pregnant uterus is immovably locked in the true pelvis. However, it seems to me that his reasoning fails to prove that in this instance there is no direct but indirect abortion. He thinks that in this case, by the discharge of the amniotic fluid, the volume of the uterus is only diminished, and so the uterus becomes replaceable, and in consequence danger to the mother is averted. Of course abortion is certain to follow. But against this it may be objected that the mother really has a right to the reduction or reposition of the affected organ, but this may not take place through an action that will certainly kill the fetus. According to what has already been said, puncturing the amnion is in all circumstances a direct killing of the fetus, from which a vital element has been taken. Besides, Dr. Bergmann must concede that, in case of an incarcerated uterus, puncturing the fetal membranes is a very uncertain, and consequently not an absolutely necessary means for saving the mother. He writes: "Fortunately incarceration of the uterus is not of frequent occurrence, and the absolute impossibility of reposition is so rare that Martin, a well-known gynecologist, found it necessary to pierce the amnion only once in 57 cases. Out of these 57 cases, 50 repositions were made; five times abortion followed spontaneously, and evidently reposition also; in one case a woman was brought in a dying condition to the clinic after ineffectual attempts to empty the bladder, and died without reposition. *The woman treated by puncturing the amnion died also.*" Since, therefore, this operation appeared necessary in only one out of 57 cases, and in spite of it the woman died, no one will maintain that it is a necessary means to save a mother's life. Hence I think that all theologians should unanimously teach that puncturing the amnion of a living but inviable fetus is never permissible, and especially since there is danger that such a measure would be resorted to altogether

too frequently by less conscientious physicians, for it is a comparatively easy operation to perform, and, as a matter of fact, is generally practised by these infamous, so-called "angel-makers."<sup>2</sup>

(b) *Indirect abortion* takes place when a medicine or some other means is proffered a sick woman with child, and thereby her health is directly and primarily restored, but at the same time the life of the fetus is more or less seriously endangered. Evidently, the mother has an undeniable right to the restoration of her health, even when there is serious danger to the fetus. Besides, the condition of the fetus is not made worse, for, if the mother does not recover her health or dies, the fetus not yet viable must also die. Such indirect occasions of death are found elsewhere as well. If, for instance, in time of war a city is bombarded, the direct intention is to subdue the town and conquer the enemy, but indirectly many innocent children are also killed by the projectiles. Of course, such indirect homicide and indirect abortion are not always allowed. In every case the well-known rules of the "*voluntarium indirectum malum*" must be observed. Above all, there must be a very grave and sufficient reason. Homicide may not be willed, but may be permitted. Finally, indirect abortion may be resorted to, when it is the only means left to save the mother's life. No other reason will suffice. The avoidance of disgrace is not a sufficient reason for an adulterous woman. The temporal and eternal life of the fetus may not be forfeited in order to save oneself from disgrace. If, therefore, all moralists teach that indirect abortion is permitted at times, they explicitly make the restriction that it is only allowed, when without it the mother would be in imminent danger of death, and with this we come to the third question: May abortion be directly produced when mother and child are in imminent danger of death?

### (To be Concluded)

<sup>2</sup> What Dr. Bergmann also teaches about accelerating abortion for cases of *Hæmorrhagia and Hydrorrhæa uteri gravidi* is at least open to misunderstanding. The same rule holds for hastening abortion as for hastening the death of a developed person. A living fetus and a fully developed person are equally men, and cannot be distinguished from the moral point of view. Just as it is not lawful to directly hasten the death of a person with an incurable disease (for example, by administering a deadly dose of morphine), so the abortion of a fetus hopelessly lost may not be directly accelerated.

# THE PROBLEM OF EVOLUTION

By BERTRAM C. A. WINDLE, Sc.D., Ph.D., LL.D., F.R.S.

## Other Evolutionary Theories

### VII. HAECKEL AND RECAPITULATION

That ontology repeats phylogeny—in other words, that the embryological history of the individual is the syncopated history of the race—was the supposed convincing argument of Haeckel and Fritz Müller, and for a long time it held the field. It is indeed quoted even today by many, but it in no sense enjoys the position which it once did. Kellog<sup>1</sup> says it is “mostly wrong” and “chiefly conspicuous now as a skeleton on which to hang innumerable exceptions”. “The Biogenetic Fundamental Law” of its enunciators has also received severe criticism from Vialleton,<sup>2</sup> and especially in connection with the long-famed “branchial cleft” theory, which taught that the human (and other mammalian) embryos went through a fish stage. Now in the neck region in the human embryo there do arise a series of ridges and furrows—not clefts—in a similar position to that occupied by the gill clefts in a fish. But these never function as gills or anything like them. They are a stage in the production of permanent organs—such, for example, as the ear passage—and of certain glands. They afford, therefore, no certain proof—some would say no proof at all—of evolution, or at least of phylogeny. In this connection perhaps may be mentioned the so-called “rudimentary organs” so much relied on at one time as proofs, which will not be overlooked when we arrive at the question of man.

### VIII. WEISMANN AND THE GERM PLASM

Thirty-five to forty years ago August Weismann of Freiburg-im-Breisgau created a great sensation in the biological world by his very interesting papers.<sup>3</sup> In the first place he laid emphasis on the non-

<sup>1</sup> “Darwinism To-day” (New York, 1907), pp. 18, 21. As stated in my last article, far from being weakened, Kellog’s criticism has been confirmed by more recent investigations.

<sup>2</sup> *Membres et Ceintures des Vertèbres Tétrapodes*, Paris, 1924.

<sup>3</sup> “Essays upon Heredity” (Eng. Trans., 1889) and “The Evolution Theory.” (2 vols., Eng. Trans., 1904).



heritability of mutilations. That hardly required laboring, for Hebrews and other peoples have been practising circumcision for many hundreds of years without producing a race devoid of prepuce. But the main foundation of his system was that there was a fundamental distinction between body cells and germ cells; that the latter were early cut off from the former, and segregated apart from the general influences which might affect the body; and hence that the inheritance of acquired characters was an impossibility. In order to account for variation, since the environment could not produce it *ex hypothesi*, he built up a theory of intracellular selection based on a hierarchy of "ids" and other elements in the germ cells. We need not delay over this, for his elaborate theory never received substantial support, and the experiments of Driesch and Hertwig on segmenting eggs have practically demolished the specific germ-substance idea. Still the whole episode is worth recalling, since for a time it was almost heretical to doubt the Weismannian ideas. The shifting character of scientific opinion is well exemplified here.

#### IX. DE VRIES AND MUTATIONS

Bateson first of all expressed the theory that evolution took place by mutations or "sports" (a word more commonly used); that is, by those large and considerable variations which Darwin, contrary to the advice of Huxley who was more clear-sighted, had utterly rejected. But it was the work of the Amsterdam botanist, De Vries, on *Oenothera Lamarckiana* (the Evening Primrose), which really brought the question into the arena.<sup>4</sup> In his "Materials for the Study of Variation" (1894), the motto of which is: "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds," Bateson made a completely new break in evolutionary controversy, declaring first of all that variation is evolution (which is admittedly true) and secondly that "discontinuity of species is due to the discontinuity of variation," and that is the doctrine of De Vries. The Mendelian discoveries seem to chime in with this idea, and the combination is so strong that Professor McBride in 1925 said that this joint teaching "became the dominant doctrine of evolution and heredity for

<sup>4</sup> "Species and Varieties," Chicago, 1905.

most of the first quarter of the twentieth century, and probably counts amongst its adherents a larger number of biologists than any other doctrine at the present time." Two years ago Millis, a distinguished botanist, published a work called "Age and Area," in which he supports the idea that species originate in sudden inexplicable jumps which occur only rarely. That idea, says McBride, "is difficult to distinguish from the pre-Darwinian doctrine of special creation." It may be added that Haeckel said of Bateson's book, which appeared during his lifetime, that "if views like this are to be accepted, it would be better to return to Moses at once." A fine example truly of the open mind advised by scientists for others and *à fortiori* for themselves, as are even Alfred Russell Wallace's letters on "Mendelian and Mutational absurd claims"!<sup>5</sup> Of course, like every other doctrine there is strenuous conflict over this combined theory, but many if not most biologists are inclined to subscribe to it, and those who would like to see a concise expression of opinion on the subject may be referred to a lecture by Ruggles-Gates.<sup>6</sup>

## X. MENDEL AND THE MODERN MENDELIANS

The work of the Abbot of Brunn is undoubtedly the center of biological theory today. It is impossible here to enter into the details of his discoveries, but it may be said that for the first time they revealed certain *laws* of heredity. Before Mendel we knew that there was such a thing as heredity; he taught how it went to work.<sup>7</sup> His papers lay neglected for sixteen years; then they were discovered by three men of science simultaneously, and the whole biological world was in a tumult. There is this to be said *in limine*. Mendel's facts have been verified time after time and in all sorts of directions. There can be no doubt about them, and Mendel can never, therefore, be deposed from his pedestal as mere theory-makers have often been. The deductions from these facts are largely those of workers along the lines which he laid down, and were unknown to him. Hence, if they break down, his is not the discredit; if they make

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<sup>5</sup> "Letters and Reminiscences," pp. 333 sq.

<sup>6</sup> *Nature*, April 4, 1925.

<sup>7</sup> "Mendelism" by Punnett is the best small work on the subject. A sufficient account of this and of the other evolutionary theories will be found in the last edition of my book, "The Church and Science."

good, it is certain that they could never have been put forward but for the man whose discoveries have been placed on a level with those of Newton and John Dalton. It is very important to distinguish between a fact and a theory, as I have tried to show in one of my books, and to bear in mind what is the share of Mendel and the Mendelians in the present state of the doctrine. Put as briefly as possible the point is this: Darwin and the Darwinians held that the hypothetical primordial cell on which evolution was to work was simple—comparatively speaking of course. The Mendelians—but not Mendel, who never mooted the idea—hold that the original cell was of enormous complexity; that evolution has taken place by the gradual loss—not gain, as under Darwinian teaching—of factors that by their inhibitory power had prevented tendencies, which were there all the time, from coming into operation. A boy at school may be cowed by a bully, and appear in quite a different light after that bully has been got rid of.

Hence Bateson taught that no new thing ever was introduced in the process of evolution, and his view was summed up by a wit who said that Adam was a simplified amoeba, and that the stages between the two were merely the result of the taking out of safety-pin after safety-pin. Thus, Darwinians do the sum of evolution by addition, Mendelians by subtraction. Both, no doubt, are evolutionary methods, but both cannot be true. Which is? There have been heated contests over that question and the end is not yet, but it will be easily understood why a very distinguished biologist said that Mendel had given the coup-de-grâce to Natural Selection. In fact, if the extreme Mendelian view is accurate—though it is a large morsel to swallow—the influence of the environment and the heredity of acquired characters and other matters discussed here sink into the background. On the other hand, the sudden dropping out of an inhibiting factor may easily account for a mutation. One important point about Mendel's discoveries is, that they reveal *laws*, and laws cannot be without a lawgiver, as Plate admitted in the Berlin debate with Wasmann.

“With the experimental proof that variation consists largely in the unpacking and repacking of an original complexity, it is not so certain as we might like to think that the order of these events is



not pre-determined.”<sup>8</sup> It is difficult to see why we should like or not like any scientific fact, if we are free from *parti pris*. But it is surely clear that, if the process is as indicated, there must have been an original packing, marvellous beyond anything that the mind of man can imagine. As to the unpacking and repacking, one cannot here say more than that it is at least possible through the remarkable performances of the chromosomes (or fragments of living substance in the germ cells), which seem to carry the hereditary traits—of a Mendelian character at any rate.<sup>9</sup>

#### XI. BATESON, DISCONTINUITY AND MENDELISM

Bateson has been so frequently quoted in these articles that it might seem hardly necessary to say anything more about him. But, for various reasons, there are today few more significant names in the evolution controversy; hence it may be well briefly to indicate what he stood for.

And, to begin with, one may remind oneself that it was his utterance which set a match—as he himself said—to the evolutionary conflagration in the United States. Still earlier his teaching as to discontinuity brought about a great change in thought. He urged that there were two facts that constitute the problem which evolution proposed to solve: (i) the forms of living things are *various*, and, on the whole, are *discontinuous* or *specific*. (ii) The *specific* forms, on the whole, fit the places they have to live in.<sup>10</sup> How, he asks, have these discontinuous forms come into existence, and how have they come to be thus adapted? It is the problem in a nutshell. Thoroughly dissatisfied with the Darwinian solution, he was one of the first and always the most active exponent of Mendelian ideas; and, as head of the experimental station in England, carried out himself and by his pupils a vast number of experiments on those lines. In America Professor Morgan of Columbia and his pupils have laid the scientific world under an equal debt. Bateson was the chief supporter of the view that the evolutionary sum was

<sup>8</sup> Bateson in “Darwin and Modern Science,” p. 101.

<sup>9</sup> See Morgan, “The Physical Basis of Heredity” (Lippincott, 1919), not an easy book by any means. “Mendel’s Principles of Heredity” by Bateson (Camb. Univ. Press) gives the actual papers in translation with much other matter, and is the standard work in English. These details are given, because the whole topic of Mendel is of such absorbing importance at present.

<sup>10</sup> “Materials for the Study of Variation,” p. 3.

done by subtraction. In his British Association Address already mentioned, he said that there was "no evolutionary change which, in the present state of our knowledge, we can positively declare to be not due to loss." Note the cautious character of the statement. Further he declared that it was "the gradual loss of inhibitive genes [*i. e.*, packets of germinal matter], whose elimination releases suppressed potentialities". His last published utterance, which appeared after his much to be regretted death,<sup>11</sup> shows that he not only had a very open mind, but could be and was careful in distinguishing between facts and hypotheses.

This article deals with the chromosome question. These packets of germinal substance have been hailed by some as the carriers of the hereditary characters, and it seems clear, as he admits, that it has been proved, especially in animals, that *some* transferable characters have a direct association with particular chromosomes. But he refused to admit that this fact permitted the extension to a comprehensive theory of heredity through the chromosomes. And he sums up by saying that "the chromosome theory, though providing much that is certainly true and of immense value, has fallen short of the essential character." Again, as pointed out previously, readers will note the radical differences of opinion amongst men really qualified to speak on these subjects and the state of complete uncertainty in which even very fundamental questions still remain.\*

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<sup>11</sup> *Journal of Genetics*, Jan., 1926.

\*The next article of this series will deal with the "Morphological Argument."

## PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

### Sicut Parvuli

Rightly does Father Olier recommend the devotion to the Holy Eucharist as the most efficacious means of acquiring perfection, of causing Christ to reign and to work in our soul, of obtaining an abundant communication of His life, His mysteries (viz., the phases of His sacrifice), His virtues and dispositions, and of enabling us to exclaim with St. Paul: *Mihi vivere Christus est*—"I live now not I, but Christ liveth in me."

However, he exhorts his disciples to embrace with a special tenderness of love the mysteries of the Sacred Infancy of our Saviour,<sup>1</sup> endeavoring to derive therefrom His life, His dispositions and His spirit, and especially His humility and His simplicity, ardently craving for them like innocent, new-born babes, never forgetting these words of the Master: "Unless you become as little children, you shall not enter into the Kingdom of heaven" (Matt., xviii. 34). Tenderness and endeavor (*teneritudine, contendet*): this is the two-fold aspect of Christmas. The three branches of the Cross, we are told by Bourdaloue, are the sign given to the Shepherds. *Hoc signum erit vobis*—the sign by which the Saviour is manifested, for He came to save me! Many a Christian carol is written in a minor key.

At Christmastide especially, we easily feel drawn by love to the crib of the Divine Infant: "Who would not return the love of such a lover of us" (*Sic nos amantem quis non redamaret*)! Our hearts overflow with love and tenderness when we prostrate ourselves before the Eternal Word of God, become an infant, silent, speechless, lying in a manger on a bunch of straw:

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<sup>1</sup> "Licetque Sanctissimum Eucharistiæ Sacramentum sit memoriale omnium mirabilium Christi, et interiora eorum nobis præsentia semper exhibeat; attamen Societas sacrosanctæ infantiae Jesu Salvatoris mysteria teneritudine præcipua amplexabitur, cujus vitam, mores et spiritum, præcipue humilitatis et simplicitatis sugere contendet; versus illum os suum semper aperiens, ut lac illud suavissimum, quasi modo geniti infantes, sine dolo concupiscat, nunquam oblita hujus sententiæ: quod nisi efficiamini sicut parvulus iste, non intrabitis in regnum cælorum" ("Pietas Seminarii," cap. ix, p. 139).



*Fæno jacere pertulit  
Præsepe non abhorruit  
Et lacte modico pastus est  
Per quem nec ales esurit.*

Our hearts melt in us when we sing this stanza of the Hymn of Lauds on Christmas night—that night which is worth all days! We love to repeat Father Faber's graceful verses:

All hail, Eternal Child!  
Dear Mary's little Flower,  
God hardly born an hour,  
Sweet Babe of Bethlehem!  
Hail Mary's little One,  
Hail God's Eternal Son,  
Sweet Babe of Bethlehem.<sup>2</sup>

"Tenderness" is the word which best expresses our devotion to the Holy Child (*teneritudine præcipua amplexabitur*). But that tender embrace we give to our Infant Saviour with a view of being transformed into Him. *Quanto pro me vilior, tanto mihi carior*, as St. Bernard said.<sup>3</sup> How sweet it is to love this divine Child, the austere Saint knew indeed who wrote the wonderful hymn, *Jesu dulcis memoria*:

Jesus, the very thought of Thee  
With sweetness fills my breast;  
But sweeter far Thy face to see,  
And in Thy presence rest.

Nor voice can sing nor heart can frame,  
Nor can the memory find  
A sweeter sound than that blest name,  
O Saviour of mankind!

Though not unknown to the Fathers,<sup>4</sup> and so natural to St. Bernard, the *Doctor mellifluus*,<sup>5</sup> the devotion to the Holy Child developed mostly in the seventeenth century under the influence of an humble Carmelite nun of Beaune in Burgundy, the Blessed Margaret of the Blessed Sacrament, and it is a remarkable fact that the mas-

<sup>2</sup> By the way, is it not a consolation to remember that what theologians call by an almost barbarous name, *communicatio idiomatum* (interchange of attributes), is the solid theological ground from which spring up such sublime poetry and unspeakable beauty?

<sup>3</sup> *Serm. I in Epiph. Domini*, n. 1.

<sup>4</sup> St. Clement of Alexandria; St. Hilary of Poitiers; St. Chrysostom.

<sup>5</sup> *Homilia super missus*, III, 13-14.

ters who so admirably developed the theology of Christ's priesthood are ardent devotees to Christ's Infancy.

There are two ways of honoring the Divine Child. The first is to listen to the lessons that He preaches to us from His Crib, by example more than by words—humility, poverty, simplicity, love. This is a very efficacious method of improvement indeed and sweet to the heart. But there is a better one still. It consists in considering the childhood of Christ as “the *symbol* of the Christian life”: “We must, to a great degree at least, become spiritually what children are in the order of nature. Children’s hearts are strangers to those numerous attachments that are for so many causes of agitation, worry and sin. They are inaccessible to the longings of ambition, the attachments of wealth, or worldly pleasures. While all about them are fretfully rushing from one allurements to another, they are peacefully indifferent to the evils of the present and the anxieties of the future. No corruption taints their innocence. In children we find that disregard of themselves which constitutes humility. Obedience is the peculiar virtue of childhood, filling the places of all other virtues. . . . The child is directed to submit his own will to the will of those placed over him by divine Providence. His greatest Wisdom is obedience.”<sup>6</sup>

It was to His future priests, His apostles, fighting among themselves for the first place, that Christ said: *Nisi conversi fueritis et efficiamini sicut parvuli non intrabitis in regnum celorum*. And there is no better school than Bethlehem and Nazareth wherein to learn how to realize this necessary “conversion.” Evidently this cannot be realized in our own life without self-sacrifice. Complete abandonment to divine Providence, humility, obedience—those virtues typified by a child’s life—are not easy. And this explains why there are rather few who understand and value these words which came from divine lips: “Unless you become as little children, you shall not enter the kingdom of heaven” (Matt., xviii. 3). But we cannot change the Gospel. This hard saying was addressed to the Apostles! Its hardship accounts also for the marvelous efficacy of such methods of spirituality. It means sacrifice; therefore it spells

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<sup>6</sup> Branchereau, “Meditations,” IV, 171-172. Cfr. Canon P. Sheehan, “Under the Cedars and the Stars,” Chapter lxxvi.

progress. *In tantum proficies in quantum tibi ipsi vim intuleris* (You shall progress in proportion as you shall have done violence to yourself). And, since it demands a rather pronounced degree of self-denial or absolute surrender to God, it produces a fairly complete Christian life with its three forms of detachment—from inordinate desires, from pride, and from self-will.

There is no question here of a dreamy sort of impractical cogitation. Effort and endeavor and hardship are to be expected. *Con-tendet*, says Father Olier. We must expect that to become like unto children, to detach ourselves from pride and self-love, will demand a great amount of sacrifice. This childlike spirit is really the most precious grace of Christmas, the one which Christ merited for us through divine childhood (*per nativitatem tuam*), and which consequently He most willingly lavishes upon us during this blessed season of Christmastide, if only we wish it. The best means to obtain it is described by Blando, a beloved disciple of Father Olier, in his little book, "*Sicut parvuli*": "We must then draw near to this great Fountain, with a large vessel, clean and empty, saith St. Augustine. And this vessel is our heart, which ought greatly to desire the salutary waters of the grace of the Child Jesus, saying often to Him with the Samaritan woman: 'Lord, give me this water.' For desire is the opening of the heart; and the stronger the desire, the greater and more open is the mouth of the heart to receive. . . . He who often meditates on the mystery of the Infant Jesus, recalling frequently to mind the stable, the crib, the flight of Jesus to Egypt, His submission to His parents, and all the other circumstances with love and affection of heart, will find himself in the end imbued with the spirit of this mystery; for virtues are gained by loving them, and the love of them grows by thinking on them. Who is there, who contemplating God, made little as a child, desires not to humble and abase himself? Who, beholding His childlike simplicity, His obedience and subjection to His parents, is not willing to let himself be directed by those whom God has given to govern him? And thus will he become a child, by means of pondering on and loving the wonderful and gracious condition of the Infant Jesus." Perhaps these virtues of detach-

<sup>7</sup> "*Sicut Parvuli*," pp. 75-76.



ment, simplicity, humility and obedience do not appeal to our age! The question may be asked: "Have we not better work to do, more urgent, more promising?" I would answer by giving the "Secret of Jesus" in the words of Bishop Hedley: "To worship God is man's essential act; for this he was created. In order to worship God, how much am I assisted by Bethlehem! How easy it is to seek out the manger, and to fall down on my knees and adore the Babe who lieth there! And, as I adore, I know that I am adoring the Infinite God. We must remember that He had a stupendous work to do—to convert the world and all the generations of the world to His love and service. . . . The holy narrative tells us that for thirty out of thirty-three years of His earthly life, He was hidden. He chose to waste so many years of that time in the feebleness and uselessness of infancy. What reformer or regenerator having the power to arrange things otherwise would have condemned himself to the silent and humbling condition of an infant?"<sup>8</sup>

"We must take for granted that He knew what kind of life it is that is best adapted to make a man's life perfect. What, then, do we find to be the character of His life? I can sum it up in four words: poverty, obscurity, obedience, suffering. Observe that He deliberately chose it so. He might conceivably have come among us as a great king, rich beyond all dreams, mighty and honored, visibly glorious and blessed as He is now in the heavens. He had a work to do, viz., to convert the world, which, had we been consulted, we should unanimously have asserted would have been best promoted by wealth and power. But with this before Him as His purpose, and, knowing as He did what was the very best means He could adopt, He chose poverty, obscurity, obedience, and suffering. He chose them to receive Him into the world, as courtiers receive their sovereign. He chose them as the pillars of that humble house of Nazareth where He spent nearly thirty of His precious years. He chose them to lead Him to Jerusalem and to conduct Him to Calvary: and, when He died and these His four faithful companions separated at the foot of the Cross, they went into the wide world and they have carried Christ's name upon them ever since.

"Let our conclusion then be that the Imitation of Christ is part

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<sup>8</sup> "Retreat," pp. 127-139.

of the purpose of the Incarnation; and that those are blind who do not see that Poverty, Obscurity, Obedience and voluntary Suffering are written all over the Gospel record. The Christianity to which Poverty, Chastity, and Obedience are dead virtues, is a dead Christianity. To be living Christians we must be imitators of Christ, with the Apostles, the Martyrs and the Saints.”<sup>9</sup>

As a conclusion to this article and in order to grace this season where worldliness has a tendency to prevail, when so many letters are exchanged which express very little of the spirit of Christ, it seemed to me that nothing better could be done than to quote rather liberally from a letter of Father Olier on Christian Childhood and one from Gaston de Renty, a very influential nobleman, to his director on the same subject.

LETTER OF FATHER OLIER

*Founder and First Superior of the Seminary of St. Sulpice  
On “Christian Childhood”*<sup>10</sup>

I beseech our Lord to fill you with the spirit of His holy Childhood at this time in which the Church proposes to us to honor this lovely mystery. It is one of the graces which Christians ought most to desire, that they may live so as to please God; and it is so necessary to them that, as Jesus Christ teaches in the Gospel, if we become not like little children, we shall not enter into the kingdom of Heaven. . . .

To be a child is to have no human prudence or wisdom, and to go where obedience and the direction of the Holy Spirit command. A child goes without reluctance wherever he is led; and the children of God go wherever the Spirit of God conducts them. They loiter not to observe whether what they do is according to the laws of the world and conformable to its customs, but satisfied with the wisdom of faith, which is the Wisdom of God himself, given by Him to His Children to be their rule and their light, they abandon themselves purely and irrevocably to its holy guidance. Thus do they avoid all admixture of human light, which by its impurity often extinguishes within us that of God, and . . . they seek not to discover in their own mind or their own judgment what they ought to do, but in that which the light of God makes known to them, and which obedience teaches them. They also make no return upon themselves, nor reflection on what will be said of them in the world; and, as they no longer stop at the prudence of which Holy Scripture says that all its thoughts are in vain, and its foresight uncertain (*vana sunt cogitationes hominum et providentiæ incertæ*), they keep their eyes closed to these vain lights so as to have the Divine and adorable Wisdom, which guides them in everything, and which, always filling their minds with Divine truths and with faith, becomes their Rule during their whole life. . . Such is the conduct of the children of God possessed by His Divine Spirit, who, children as they are, have wisdom a thousand times more

<sup>9</sup> Hedley, “Our Divine Saviour,” pp. 343-346.

<sup>10</sup> “Lettres Spirituelles” (Paris, 1831), I, p. 148.

solid, more severe, and more settled than all the world together, since they have the wisdom of faith, which is the wisdom of God Himself, for their Rule and their Light.

Now this spirit of childhood not only gives light to the soul to guide her in all things, but also it sweetly disposes the will to do that which God wills, for we cannot act without motion, any more than without light; we cannot act without will, and without a loving inclination, sweet and agreeable, which attracts us, and leads us to the thing which God makes us desire. He not only fills our mind with light and our will with sweet and loving impulses, but He also animates the rest of our prayers by His vigor and His strength, to lead them to that which He wills them to accomplish, so that His august Presence gives to the soul such a confidence that she applies herself without hesitation to all the duties God requires of her with marvelous facility, so far as to enter into a holy boldness to do all for God, feeling all things very little as compared to Him, and considering all undertakings that present themselves as nothing, compared to the sentiment she has of His greatness. Observe, my dear son, how great would be your happiness if you were thoroughly possessed by this spirit; what would be the peace, the calm, and the joy of your heart in this state; with what purity, what strength, what detachment, and what fidelity would you not act in all things! This is the grace you should ask of God at this holy time, renouncing your own mind, condemning your own judgment, dying entirely to yourself, to leave yourself to the guidance of our Lord, who will acquaint you with your duties in their time and place. Desire each day this grace, and be in the continual disposition of aspiring to this state of childhood so useful and so necessary to the perfection of the soul.

#### LETTER FROM M. DE RENTY TO HIS DIRECTOR<sup>11</sup>

You commanded me to write in what consists the grace of the Childhood of our Lord, as I am able to perceive it. Our adorable Lord brought to my mind again this morning the knowledge of two things which He made known to me a month ago, the one three days after the other, by which I shall explain to you what I understand of it.

About a month ago, while at church, I felt myself inwardly disquieted about the devotion to the Childhood of our Lord, because my mind was struck by the thought that the Christian should contemplate Jesus Christ in His whole mortal life, from His Incarnation to the state of His glory. It seemed to me that we should address ourselves to all His mysteries according to our wants, and that to bind oneself to one particular would be to curtail our devotion, and limit the extension of truth and of grace. I dismissed the thought after Communion, having given myself into the hands of God, which is my usual manner. Some time after Communion I saw, in a light which was imparted to me, our Lord in His entire Life—that is to say, in all His mysteries, from His Incarnation to the state of His glory in which He is now reigning, and in particular the greatness and dignity of that of His Childhood. And it was made known to me how this mystery is our gate and our entrance through which we are to enter unto glory; that thither we should tend and always remain, and that it would be temerity to go to others in the same manner.

I perceived temerity in wishing and asking for crosses by ourselves, because it is the part of grace to lead us to them, and support us under them. I saw temerity in asking for Thabor, that is to say, for supernatural illuminations; lastly, that we must not at first address ourselves to the other mysteries of our Lord, but

<sup>11</sup> See his *Life*, by Père St. Jure (Paris, 1664), p. 286.



only to that of His Childhood, which places us in ignorance, in separation from, and in application to the things of this life, not to make use of them except in need, and according as they are given.

I saw then that to conduct ourselves well in all our dispositions, whether of light or of darkness, of Thabor or of the Cross, therein to receive, preserve and increase in grace, we ought always to begin with the Infancy of our Lord, which teaches us annihilation of ourselves, docility to God, silence and innocence, without regard or pretension in ourselves, but with the self-abandonment of a child of grace and a child of the Child Jesus. This knowledge grounded me more than ever in attachment to this mystery. I felt there my footing, and I remained in respectful expectation to do whatever the following moments should demand of me.

Some days afterwards, these words of St. Paul were suddenly brought into my mind: *Hoc sentite in vobis quod et in Christo Jesu*, and the rest; but the principal effect was on these: *Semetipsum exinanivit, formam servi accipiens*; and then on these others: *Factus obediens usque ad mortem*. And light was given me to know that these words contained the proof of what I had seen three days before, and the true procedure of Jesus Christ, who, in His Childhood, annihilated Himself to the form of a servant, and for the remainder of His life to His death upon the Cross, rendered Himself obedient, following the orders of His Father, not in choice, but in submission and in patience. This second perception strengthened me yet more and in a different manner in this mystery.

The childhood, then, of our Lord is a condition where we must die to all, and where the soul in faith, in silence and respect, in innocence, purity, and simplicity, waits for and receives the orders of God, and beholds each new day clearly and with resignation; in a certain manner, neither looking before nor behind, but uniting herself to the Holy Child Jesus, who, annihilated in Himself, receives all the orders of His Father.

It appears to me, Father, that we must follow in the steps of Jesus Christ our Model, by the grace of His Childhood. . . .

It is, then, very often shown to me that I ought no more to act except by the guidance of the Infant Jesus, by His holy and Divine operations, His pure love towards His Father, His Sacrifice for His glory and for the destruction of sin, His submission to all His orders which He distinctly saw, which He waited for in patience, and which He executed according as their time arrived, doing nothing by His own impulse but all by that of God.

I am given to understand that it is thus I must act with this purity of spirit, for the preservation of which innocence and simplicity have been given to me, as two ramparts which defend it.

Blessed are they who are called to the mystery of the Childhood of our Lord and to know and taste of God made Man in the Crib. Without doubt they receive great gifts, and find there inexpressible grace together with the penetration and possession of the purity, the innocence, and the simplicity of this Divine Child. The time of the birth of a King, or that of his coming to the throne, are the most favorable seasons to ask and to obtain.

*Adeamus ergo cum fiducia ad thronum gratiæ ut misericordiam consequamur et gratiam inveniamus in auxilio opportuno* (Heb., iv. 16). And let us not forget what splendid vistas Christ opened on the reward to be granted to those who have the spirit of Christian childhood—who are and live *sicut parvuli*. “I confess to Thee,

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O Father, Lord of heaven and earth, because Thou hast hidden these things from the wise and prudent, and hast revealed them to little ones" (Luke, x. 21). *Revelasti parvulis!* We have only to remember the *Little Way* of St. Theresa of the Infant Jesus, to realize how true is the word of the Master.

## PRIESTS AND LONG LIFE

By JAMES J. WALSH, M.D., PH.D.

### IV. Eating and Good Health (Continued)

A great change has come over the medical attitude toward eating as the result of the study of the vitamins. Much used to be made of quantity, but now the quality of food is thought much more of. Physiological chemists used to insist on calories as the all-important element in the matter of food, but now it is vitamins. A calorie is the amount of heat-producing substance that will raise a weighed quantity of water a degree in temperature in burning. This principle is applied to the burning up of food in the body. The value of meals used to be calculated then in calories, but it is perfectly possible to eat enough food to produce the required number of calories, and yet not be in good health. The food that represents heat-energy consists largely of the fats and starches, and there are other elements that must get into the diet. We must have a supply of mineral salts (particularly calcium, and of course common salt) for the sake of our bones and our digestive organs; there must be some iodine, some iron, and then the precious substances known as vitamins which act as stimulants to vitality. If an animal is fed on an abundant diet containing none of these elements (even though their weight when present is almost negligible), it will not be healthy.

As we have said, there are certain quite serious pathological conditions among human beings (notably beri-beri, a generalized inflammation of the nervous system, scurvy, a blood and mucous membrane disease, and pellagra, a mutilating disease that affects also the mind) which represent deficiency diseases; that is, they are due to the lack of vitamins and other not well-understood material in the diet.

Experiments have shown, for instance, that, when animals suffer from a deficiency disease resembling pellagra, they can be cured at the outset by care in furnishing in their diet one of three yellow food substances. These are carrots, the yolk of egg, and yellow butter as it is gathered in the spring time when the cattle live on



the fresh green grass. The white butter of the winter time, when the cattle live on hay and grain, does not produce the same effect. Just what this substance is that prevents the development of a very serious disease in animals, we do not know as yet. Whether it is connected with the yellow color of these materials directly, we have no evidence. Unless something like this is taken, however, the animal grows weaker and weaker, exhibits various symptoms and a fatal termination ensues. This illustrates how important variety in diet may be, and also how valuable instinct is as an aid in diet, for all three of these materials are tasty for the majority of human beings.

Sometimes diet is narrower than it ought to be, and variety should be deliberately cultivated. For instance, cheese should be served at table a couple of times every week. Nuts, which many think of as an unimportant addition to a meal, are another foodstuff that ought to be eaten at least occasionally but at regular intervals. The parings of fruits and of vegetables (especially of potatoes) are valuable. It has been said that orange peel contains more vitamins of a particular kind than almost any other substance that we know, weight for weight. We all know that as children we wanted to eat orange peel—not the hard tough Florida kind, but the thick brittle orange-yellow variety that comes more particularly from California. Children actually used to be forbidden to eat it. For a time it was considered to be quite indigestible. Now we know that the childish instinct to eat it is well founded, and that it is rather valuable for its vitamins, and also because it furnishes residue for the intestines. Occasionally when I eat it in a dining car at breakfast, people look at me rather strangely and wonder just what is the matter. A great many people prefer to have their orange juice squeezed out for them and to drink it out of a glass, though this deprives them of the valuable pulp of the orange as well as the skin—some of which, at least, ought to be eaten.

This same instinct that tempts children to eat orange peel in spite of prohibitions makes mankind like vegetables better the fresher they are. Green vegetables that are a week old, are not nearly so tasty as those which have just come from the garden. Lettuce plucked within an hour or two before it is eaten has a very different taste and a very different food value from what it would

have if eaten after several days or a week of delay. The same thing is true for fruit that ripens on the tree and is eaten shortly after being picked, as compared with fruit that is plucked while unripe and allowed to ripen in cars or in storage before being put on the table.

The fresher the green vegetables are, the more vitamins there are in them. What these vitamins are, is a mystery; they seem to represent in some way the sun's energy, though there is some question from experiments as to whether the emanations from green vegetables will not cause the fogging of a photographic plate. This, if true, would show that they give off ultra-violet rays (which also produce plate fogging), though there are no radiations that can be perceived by the human eye. These radiations seem to enter into the body some way, and add to its vitality. Hence the advisability of having a variety of fresh vegetables, and the fresher the better. In the old days when people lived all during the winter without fresh vegetables, because transportation was not so arranged that they could be shipped from distances as they are now, there was a great craving for fresh vegetables in the spring time; onions and lettuce were eaten with great relish, and people felt ever so much better as the result. They developed "pep," as we say now; and it is no wonder that there was a very definite feeling that these fresh food materials had striking efficiency in making nervous and played-out people feel better. Many sanitarians are convinced that it is not alone because we know more about microbes and their avoidance that the average length of life is increased in our days, but also because there are many more of these fresh vegetables with their precious vitamins consumed now than there were even a few years ago, when fresh vegetables out of season were comparatively rare.

A good many men probably impair their chances for long life in their years before middle life by being under weight to a considerable degree. They have to live so much on their wills rather than on any physical reserve that they exhaust some of their vitality. They are often quite unable to do as much as they would otherwise find possible, because they have no adequate store of energy. It is important for these people to put on weight. The only way to do that is by eating more than they have been accustomed to. They need particularly to eat their breakfast. It is surprising how many

thin people eat very little breakfast. They unusually take coffee—which nobody ought to take, unless he is eating a hearty breakfast; and that satisfies them by its stimulating qualities, and so they begin their day's work on yesterday's food. Some of them do not take very much lunch, but eat a very hearty dinner. Most of us are three-meal animals, and it would be better to distribute our eating over three meals in the day. Many thin people could gain in weight simply by increasing the amount they eat at breakfast. Some of them are afraid that they will eat too much. It is not the people who eat too much, however, who suffer from indigestion, but the people who eat too little. Dieting and being solicitous about food are quite enough to give anyone indigestion.

A certain number of thin people particularly eat too slowly. I know that there is a very general impression that you cannot eat too slowly, and that we all eat too fast; but there is a falsity at the back of both ideas. There is a happy medium, and the eating of things very slowly often prevents thin people from eating enough. The one virtue in slow eating is that it keeps stout people from eating so much as they otherwise would. Physicians often tell patients to eat more slowly and chew more: patients then take to chewing their meat until it is shredded very finely, but there is very little need of that. If you will look around at the carnivorous animals, they chew their meat very little. They cut it up just enough with their cutting and paring teeth to avoid being choked to death when they swallow it; but they do very little mastication on it. What needs to be chewed, is vegetables. The animals that eat vegetables chew and chew and chew, and then often cough it up and chew it again after having swallowed it. This is rumination or chewing the cud. All vegetables ought to be chewed, even mashed potatoes. There ought to be much more chewing at meals, not so much for digestion as for the preservation of the teeth and the prevention of various infections in the throat. Do not make chewing a business, however, as if you had to count the chews; and above all do not be glum and silent during meals, but make the meal time a joyous occasion just as far as you can.

Practically any one who wants to, can put on weight. I know there are a certain number of people who insist that they come of thin families who do not put on weight; but, when they come as



patients suffering from certain nervous symptoms, I practically never have any trouble making them gain in weight. When they develop consumption, it is but seldom that they cannot be made to gain two or three or even more pounds a week. They say that they eat all they care for, but only a little investigation is needed to show that they have bad habits of eating, and that these are often a family inheritance, based not on nature but on environment. Their folks have been light eaters of breakfast particularly. Just as soon as you insist that they eat their breakfast properly, they will gain in weight. Some of them are found to have prejudices with regard to desserts. These are only prejudices, however; and, as soon as they are overcome, weight begins to accumulate. It is only a question of taking milk and eggs and bacon and cake and the simpler puddings, and the scale beam soon begins to show a gain. Thin patients who are constipated do not need laxatives, but need to be taught to eat more and probably also to drink more water or more fluid of any kind—even milk will do, for, in spite of the tradition to the contrary, milk is not constipating—and it will not be long before regular movements of the intestines are established.

After middle life over-weight is the great shortener of existence. Because of their sedentary life, priests are very liable to fall into flesh; and, even though they may not eat very much and eat but very simply, they are prone to put on more weight than is good for them. In recent years the insurance companies have been "weighting" the policies—that is adding to their premiums—just in proportion to the over-weight of the individual. It is extremely important, therefore, to avoid a gain in weight, and it must not be forgotten that, once weight has been put on, it is extremely difficult to take it off. Only a person with great persistence of character will succeed in taking off an additional thirty or forty pounds, particularly if most of this is gathered (as it is so prone to be) just beneath the belt in front and somewhat lower down behind. Only reasonably vigorous exercise of bending and stooping will enable a man to take off weight that has settled in these locations, and it is rather difficult for a priest to get the chance for any such exercise. It is true that golf has availed somewhat in this regard in recent years, but even with that it is not nearly so easy to take weight off as it is to keep

it off. An ounce of prevention is worth many pounds of cure in this particular respect.

It is possible, however, for a man to prevent over-weight, and even to take off a certain amount of it by proper knowledge with regard to diet. A favorite expression in this regard in recent years is: "Eat and grow thin," and this is not a paradox, but represents a genuine and important truth. Our digestive organs crave a certain amount of exercise. If we eat concentrated foods, they resent it. There is a tendency to have the foods that are served to us more nutritious than they used to be—as, for instance, by adding butter and milk to mashed potatoes, and creamed sauces on the vegetables, with butter gravy or other rather thick gravies on meats and the like. Then desserts are made ever so much more rich in nutriment than they used to be, and there are combinations like pie and ice cream, or ice cream and cake (especially the richer cakes), that are sure to put on weight. Priests with a tendency to get fat must learn to deny themselves things of this kind, or to take them in limited quantities. In this regard, the expression of the lady already beginning to be a little bit stouter than she ought to be must not be forgotten. They passed her *stuffed*, *CANDIED*, *SWEET* potatoes, as she said: "Oh I like them but I must not take them. It's just a question of half a minute on your tongue and all your life on your hips." It is not so much a question of the hips with men as the *coram nobis* which develops, and which, though sometimes thought to add dignity, seriously disturbs proportion, and unfortunately shortens life.

It is possible, however, for us to eat food materials that contain much smaller amounts of nutrition and carry with them residual material—indigestible adjuncts which occupy the attention of the stomach and intestines thoroughly, cause regular movements of the intestinal tract, and yet do not add to weight. These are the food materials that can be eaten in quantities, and actually cause the individual to grow thin. They are often appetizing and are nearly always satisfying. It is only a question of having them properly prepared and presented to us, and they accomplish their purpose very well. They are represented by such food materials as spinach, which contains only five or six per cent. of food material, and that whole group of similar foods—beet tops, swiss chard, and the like.

String beans are in the same class, though they contain a higher percentage of nutrition. Cauliflower is very similar, only it must not be eaten with rich cream sauce. The same thing is true for asparagus, though all the green portions should be eaten and not merely the tips. In this way the valuable residue is larger in quantity. Most of the salads are of similar food value, and are precious mainly because of the vitamins they contain. Green lettuce contains very little nutrition, but has iron and vitamins in it. The white head lettuce, however, has a good deal of starch in it, and most white leafy vegetables share this tendency.

Tomatoes, in spite of old-fashioned prejudices, are excellent fillers with scarcely any nutrition. The board of health in one of our large eastern cities once declared that an ordinary dish of tomatoes, as served in a restaurant, contained scarcely more nutrition than a glass of pink circus lemonade, which is usually considered to represent the limit in its lack of anything like food value. Tomatoes are valuable for their vitamins, however, and that is why humanity has always liked them, and continued to take them even in the days when their pretty color made people suspect they must have some poison in them, on the general principle that nothing that was so pretty as that could be quite good for humanity. People ate them, too, and in spite of the fact that there was a tradition which connected tomatoes with the causation of cancer. Almost needless to say, this is utterly without foundation, and tomatoes are a very valuable addition to the diet.

In recent years humanity has been learning to add things to the diet that represent fillers without nutrition. The principal of these is bran, which, after having been carefully removed from the diet of humanity by the patent process of making flour, is now being put back into the dietary through the various proprietary breakfast foods made from it. These are very valuable, and, if eaten with milk and not cream (and not too much of that) and of course without sugar, they leave large amounts of residue, and are therefore very valuable for encouraging intestinal peristalsis, and thus doing away with the necessity for taking laxatives.

People wonder at the necessity of taking quantities of indigestible materials of this kind. Nature, however, originally provided our food combined with these residual materials, and we have been



engaged in removing them so as to facilitate eating, and enable us to get our nutrition easier in modern times. As we have paid the penalty for this sophistication with the tendency to overweight, hence the necessity for going back to the eating of more natural food. Our stomach and intestines (that is, what is called the gastro-intestinal tract) crave for occupation, and will not leave us at peace, unless we provide it for them. During the famine days in Ireland, the poor starving Irish learned the lesson that they could satisfy the cravings of hunger by eating seaweed. There was no nutrition in it, but it occupied the attention of the system, brought about a flow of saliva, started the stomach on its functions, and, while it would sometimes be rejected, oftener it would find its way on to the intestines and occupy them somewhat too. It was satisfying, though not nutritious. Some of our breakfast foods at the present time are in this class, but have a value of their own all the same. They illustrate very well the principle: "Eat heartily, yet grow thin."

With these food materials there are other substances which are really not nutritious at all, but which are eaten as relishes, and are very valuable in the campaign of eating and growing thin. They are represented by such materials as pickles, pickled cauliflower, onions and the like, pickled beets together with chili sauce, tomato catsup, and other such materials. Most of the raw fruits, except when lusciously ripe, are in the same class, though of course this does not include bananas. In the matter of desserts, it is well to remember that the new-fangled gelatin desserts, now so much advertised, have very little nutrition in them, and may therefore be eaten with impunity as a finisher for a meal, provided they are not taken with rich sauces. The French custom of cheese and crackers and some black unsweetened coffee for desert (instead of sweets), is an excellent one to keep off weight or take it off. The cheese should not be ordinary dairy cheese (of which there is a temptation to eat more than is good), but some of the vari-colored smelly cheeses, of which a small amount is usually satisfying. Nuts make an excellent dessert, and so do figs or dates, if eaten only in small quantities.

For men who lead sedentary lives, long life depends more on two factors than on any other. These are, first, sufficient exercise, and, second, proper eating. There must be exercise enough in the open air to give a man an appetite for his food, because on appetite

depends digestion. Experiments have shown that, when animals care for their food, they secrete digestive juices that are stronger and more potent than when they do not care for it. Exercise in the open is still the best tonic and appetizer that we have. As regards eating, it must be sufficient to enable one to go on with one's work, and yet must not be so much as to cause overweight as the years advance. In order to assure this, the scale is the principal index. Gain or loss in weight should be noted at once, and proper precautions taken with regard to it. The weight record need only be kept for each month, but it ought to be noted not seldomer than this. As one gets older, one needs less of the substantial nutritious foods, and more of the foods that bulk rather large but have not very much nutrition quality. The greens and various fresh vegetables come in to supply the places of peas and beans and potatoes. One may eat heartily and keep thin, and it is the thin horse for a long race, and the thin man (in the sense of one not overweight) who lives a long life.\*

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\* The fifth article of this series will discuss "Air and Rest."

# LAW OF THE CODE ON DIVINE CULT

By STANISLAUS WOYWOD, O.F.M., LL.B.

## REVERENCE DUE TO SACRED RELICS

The local Ordinaries shall not permit (least of all in sermons, books, periodicals, or treatises intended for devotional purposes) the discussion of questions concerning the authenticity of sacred relics, when such discussions are based on mere conjecture, merely probable reasons and prejudiced opinions, and especially when they are couched in words betraying mockery or contempt (Canon 1286).

It is evident that the authenticity of many an ancient relic cannot be established today with absolute certainty, because in the course of centuries the proofs have been lost. The traditional veneration, however, accorded to those ancient relics is not to be despised or mocked at. The Church does not forbid historical research concerning such relics, but she very properly forbids the introduction of such investigations in sermons and in literature of a devotional character; she wants it confined to persons who by their superior education are prepared to correctly appraise historical evidence. Canon 1286 does not permit mockery and ridicule of the veneration paid to ancient relics; and rightly so, for it ill becomes a man with some pretence at scholarship to indulge in that sort of tactics in his so-called scientific research.

## RELICS FOR PUBLIC EXPOSITION

When relics are exposed (for public veneration), they must be sealed and placed in a case or receptacle. The relics of the Holy Cross shall never be exposed for public veneration enclosed in the same case or reliquary with the relics of Saints, but must be placed in a separate case.

The relics of beatified persons may not without a special indult of the Holy See be carried in processions, nor be exposed in churches except in those where their office and Mass is celebrated by concession of the Apostolic See (Canon 1287).

Since the Church teaches that a relative cult of adoration (*cultus latræ*) is due to images and relics which have reference to any of



the three Divine Persons of the Blessed Trinity, it follows that the relics of the Holy Cross should be venerated above the relics of any Saint, and this difference should be shown by keeping the relics of the Holy Cross entirely separate from all other relics of the Servants of God. The relics of the Holy Cross and of other instruments of the Passion of Christ are the only ones which the Church permits to be carried in procession under the canopy. At first the Sacred Congregation of Rites had answered that the Blessed Sacrament only may be carried under the canopy, but later on, considering the almost universal custom (wherever such relics are possessed by churches) of carrying them under the canopy, decided that the custom may be tolerated and sanctioned, but that no relics of Saints should ever be carried under the canopy (May 27, 1826; *Decreta Auth. S. R. C.*, n. 2647). The Code forbids the enclosing of relics of the Holy Cross together with relics of Saints in the same reliquary when they are exposed for public veneration; it is not forbidden when relics are kept for private devotion only.

The prohibition to expose relics of beatified persons for public veneration, is a logical sequence of the law of the Church that the *Beati* may not be worshipped publicly except in the place and manner permitted by the Roman Pontiff (cfr. Canon 1277, § 2). Without a special indult their relics may not be carried in procession (Sacred Congregation of Rites, September 27, 1659; *Decreta Auth.*, n. 1131, ad 11). In those churches in which the Office and Mass of a beatified person is permitted by Apostolic indult, his relics may be exposed for public veneration (Sacred Congregation of Rites, April 17, 1660; *Decreta Auth.*, n. 1156, ad 4). The Code confirms this latter decree.

Relics are usually mounted on a small silk-covered cushion, which is put into a metal case with crystal face and sealed in such a manner that the relic cannot be removed without injury to the seal; the seal is protected by a metal cover. The Cardinal or Bishop who authenticates relics, issues for each relic a document in which he describes the appearance of the relic and the case in which it has been placed, and states that the seal of the relic is the same as that of the document. Care must be taken to preserve the document of authentication, for its loss would mean that the relic could not be exposed for public veneration, until the local Ordinary should inspect

the relic and declare it authentic. Private use of a relic whose document of authentication has been lost, is not forbidden, provided one is certain that the relic is genuine (cfr. Canon 1285, § 1). The distinction between primary relics and secondary ones (*i. e.*, between those of the body of a Saint and those of his clothing or of cloth and other things which have come into contact with the body), is not very important, for both may be exposed for public veneration provided they are authenticated by a Cardinal, a local Ordinary, or another ecclesiastic (*e. g.*, a Delegate Apostolic) who has by papal indult the faculty to authenticate relics.

#### RELICS OF THE HOLY CROSS IN PECTORAL CROSS OF BISHOPS

The relics of the Holy Cross which Bishops may carry in their pectoral cross, become the property of the cathedral church at the death of the Bishop, for transmission to the succeeding Bishop. If the deceased Bishop had the government of several dioceses, the relic goes to the cathedral church of the diocese in which he died; if he died outside the diocese, the relic belongs to that diocese from which he last departed (Canon 1288).

This Canon is taken from a regulation passed by the Cardinal Vicar of Rome at the order of Pope Leo XIII, March 25, 1889 (Encyclical Letter "*Urbis Vicariatus ad Omnes Episcopos*," in *Collectanea de Prop. Fide*, II, n. 1699). The letter explains that particles of the Holy Cross are becoming more scarce from day to day, so that it is to be feared that soon there will be no more particles to be distributed to the Bishops who justly desire to carry a relic of the Holy Cross as a distinctive emblem of their dignity. Wherefore, the Bishops should transmit the relic to their successors; the ecclesiastic who takes the place of the Bishop during the vacancy of the episcopal see should take care that the successor to the bishopric receives the relic. Provided a Bishop leaves the relic of the Cross to his successor, he can dispose as he pleases of the pectoral cross in which the relic is placed.

#### SALE OF SACRED RELICS IS FORBIDDEN

It is forbidden to sell sacred relics. Local Ordinaries, vicars-forane, pastors and others having the care of souls shall diligently see that the sacred relics, particularly those of the Holy Cross, are

not sold and do not come into the hands of non-Catholics at any time, especially through inheritance or at auction sales. The rectors of churches, and others whose duty it is, shall zealously endeavor to prevent any profanation of the sacred relics or their loss through the carelessness of people or any disrespect in the manner of keeping them (Canon 1289).

Sacred relics may not be the subject of sale and barter, for they are sacred objects withdrawn from common traffic. The sacred relics have no material value, as a rule; and, if they accidentally have such value (*e. g.*, because of their history, antiquity, etc.), that accidental value is inseparable from the relics themselves so that one may not subject them to common barter without insult to the sacred character of these objects. The Church has forbidden the selling and buying of relics so absolutely that she has protested repeatedly against these acts of irreverence, and ruled that the faithful may under no pretext (even for the purpose of taking the sacred relics out of the hands of impious vendors) buy relics. If the Catholic people happen to know of business houses or persons who keep relics for sale, they should notify the local Ordinary that he may take steps to stop the irreligious traffic (Sacred Congregation of Indulgences and Relics, December 21, 1878; *Collectanea de Prop. Fide*, II, n. 1506).

### SACRED PROCESSIONS

By the term sacred processions are meant those solemn supplications conducted by the faithful under the leadership of the clergy in which they march in order from one sacred place to another for the purpose of promoting the devotion of the Catholic people, or to commemorate God's favors and thank Him for the same, or to implore divine help. Ordinary processions are those which are held on fixed days of the year according to the liturgical books or the custom of churches; *extraordinary* processions are those appointed on other days for other public causes (Canon 1290).

The concept of sacred processions in the Code of Canon Law has its origin in the ancient *Roman Stations*. It seems that the custom of assembling the people at one church on certain days and conducting them in procession to another where the divine services were to be held, was first introduced at Jerusalem, where there is



record of such custom in the fourth century (cfr. Thalhöfer and Eisenhofer, "Handbuch der katholischen Liturgik," 52). From there the practice was adopted by the Christian communities of other cities. Pope St. Gregory I definitely arranged the so-called Roman Stations, determining the days on which and the churches to which the procession was to be made. He himself accompanied the processions and preached the homily. In order to perpetuate the processions to the Roman Stations, St. Gregory had them marked in the missal of those days (the so-called *Sacramentaria*), and to this day that rubric has been preserved in the Roman Missal, where we find at the head of a number of Masses "Statio ad St. Laurentium (in Lucina, etc.)."

#### CORPUS CHRISTI PROCESSION

Unless immemorial custom or local circumstances in the prudent judgment of the Bishop demand otherwise, there shall be but one solemn and public procession through the streets of a town or city on the Feast of Corpus Christi, and the church first in dignity has the right to this procession. In it must take part all the secular clergy and the religious communities of men, even the exempt religious, and the confraternities of laymen. Those regulars who live in perpetual strict enclosure, and those who are over three thousand paces away from the town or city, are not obliged to take part in the procession. The other parishes and churches, including those belonging to the regulars, may during the octave institute their own processions outside their churches; in places where there are several churches, it pertains to the local Ordinary to appoint the days, hours and course of the procession of each church (Canon 1291).

The processions spoken of in Canon 1290 are processions without the Blessed Sacrament. Pope Urban IV ordered the celebration of the Feast of Corpus Christi for the entire Church in 1264 (*Clementinæ, c. unicum, De Reliquiis et Veneratione Sanctorum*, lib. III, tit. 16). With the introduction of this feast, processions with the Blessed Sacrament became quite generally a part of the religious celebrations of that day. The Council of Trent says concerning the Feast of Corpus Christi: "The Holy Synod declares that very piously and religiously was this custom introduced into the Church; that this sublime and venerable Sacrament be with special veneration

and solemnity celebrated every year on a certain day, and that a festival; and that it be borne reverently and with honor in processions through the streets and public places" (Session XIII, chap. 5). And, in the Canons on the Most Holy Eucharist, the Council declares: "If any one says that in the Holy Sacrament of the Eucharist Christ, the only-begotten Son of God, is not to be adored with the external cult of adoration (*latria*); and is, consequently, neither to be worshipped with a special festive solemnity, nor to be carried solemnly in processions, as is done according to a laudable universal custom of the Church, nor publicly to be exposed for the adoration of the people, and that the worshippers of the Holy Eucharist are idolators; let him be anathema" (Session XIII, Canon 6).

In order to avoid confusion and prevent unbecoming rivalry between churches of the same town or city in conducting the public Eucharistic procession on Corpus Christi, Canon 1291 repeats the former regulations concerning this procession. The secular and religious clergy of churches which are within three thousand paces from the city or town, must attend the Corpus Christi procession of the principal church of the city or town. A Roman pace is five feet in length, an English mile has five thousand two hundred and eighty feet. Three thousand paces are, therefore, a little less than three miles. The local Ordinaries are given authority by the Code to regulate this matter as they see fit, where the conditions of places call for regulations deviating from those of the Code.

#### OTHER PROCESSIONS

The local Ordinary with the advice of the Cathedral Chapter (diocesan consultors) may for a public cause order extraordinary processions at which, just as at the ordinary ones, all those persons spoken of in Canon 1291, § 1, must take part (Canon 1292).

The ordinary processions of the Roman Liturgy are those on Candlemas Day, Palm Sunday, Holy Thursday, Good Friday, Feast of St. Mark, Rogation Days, and Corpus Christi. Some of these liturgical processions are *particular* (*i. e.*, conducted by the individual churches with the attendance of the clergy and the people of the respective church, namely, on Candlemas Day, Palm Sunday, Holy Thursday, Good Friday); others are *general* (namely, on the feast of St. Mark, Rogation Days, Corpus Christi). To these gen-

eral processions applies the precept of Canon 1291, § 1, that all the secular and religious clergy of the city or town must take part, unless some religious Order is by papal indult excused from participation. The local Ordinary may with the advice of the Cathedral Chapter (diocesan consultors) for a public cause prescribe other general processions at which the clergy generally must attend.

The religious, both exempt and non-exempt, cannot conduct processions outside their churches and cloisters without the permission of the local Ordinary, with the exception of the Corpus Christi procession of which Canon 1291 speaks (Canon 1293).

Inside their cloister and church the exempt religious may conduct processions (Sacred Congregation of Bishops and Regulars, March 14, 1879; Gasparri, "Fontes," IV, n. 2004); if there is no cloister adjoining the church, they may go outside the church but must keep near the walls of the church (cfr. Montensi, "Prælect. Jur. Reg.," II, 48).

#### INTRODUCTION OF NEW AND ABOLITION OF OLD PROCESSIONS

Neither a pastor nor anyone else can introduce new processions or transfer or abolish the customary ones without the permission of the local Ordinary. At the processions proper to a church, all the clergy attached to that church must be present (Canon 1294).

Since Canon 1292 gives authority to the local Ordinary to prescribe extraordinary processions for a public cause, and Canon 1294 forbids the pastor and all others to introduce new or transfer or abolish customary processions without the authority of the local Ordinary, it follows that the whole affair of processions is subject to the head of a diocese or other ecclesiastical district, with the exception of those processions which are ordered or permitted in the sacred liturgy. The Sacred Congregation of Rites has declared that the Bishop can forbid processions introduced by the people and by confraternities (January 14, 1617; *Decreta Auth.*, n. 346). In processions which are conducted by the individual parishes, the rule of Canon Law is to be observed—*viz.*, they may not without permission of either the Bishop or the pastor enter the territory of another parish; if the Bishop has granted permission, the pastor has no right to object (S. Congregation of Rites, September 2, 1662; *Decreta Auth.*, n. 1243).



PROPER ORDER AND REVERENCE TO BE OBSERVED  
IN SACRED PROCESSIONS

Suppressing all abuses that may have crept in, the Ordinaries shall see that the processions proceed with that order, modesty and reverence on the part of all participants which are due to these acts of piety and religion (Canon 1295).

The order of the processions is described in the *Cæremoniale Episcoporum*, which states the manner in which the people, confraternities, religious, secular clergy, and dignitaries shall form the line of procession. From this source and from various decrees of the Sacred Congregation of Rites the liturgists detail the manner of conducting the processions (cfr. Wapelhorst, "Comp. Sacræ Liturgiæ," ed. 1925, nn. 419-428).

# FUNDAMENTALS OF CHURCH-BUILDING

By EDWARD J. WEBER, A.A.I.A.

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## IV. The Small Church and Architectural Style in General

It is the small church especially that needs a great deal of attention, because it is perhaps here that the disregard for architectural quality is most frequently encountered.

To formulate a set of rules that might be used by a building committee to build a small church (or, for that matter, any other building), is of course not practicable, nor would rules and formulas be very beneficial unless seconded by the talent of a trained architect. No attempt, therefore, will be made to set down minute details, but some advice and suggestions that will be of some assistance to prospective owners is proffered. Every church is an individual problem in itself, depending to a great extent on the location and size of the property and the magnitude and cost of the building. There was a time, in the medieval period, when the people themselves built the church. Art was then a living thing, and part and parcel of the lives of the people; the very workmen then were artists. Today art is an exotic thing that has to be taught in schools. We build art museums to teach art, but, the more museums we build, the less artistic the people seem to become. But if the medieval stone and brick masons, carpenters and metal workers were artists, their successors of today require the guidance of the architect, if any semblance of architecture is to result. It is to be pitied that matters are in such a state, yet it is a condition that must be faced and the best will have to be made of it.

In building a church there are certain liturgical regulations to be observed, but, as we see proved on every hand, the mere fulfillment of these liturgical precepts does not produce soul-satisfying or beautiful churches. The artist and liturgist must work together for successful results. The architect must make use of his imagination in studying and preparing his plans, always keeping in mind of course the liturgical requirements.

It may be well at this point to say a few words about the general

plan of a church, and the same remarks will apply to any church, whether large or small. While it may be perfectly evident to all what this plan is, we are so accustomed to seeing the church day in and day out that perhaps we never stop to consider its separate elements, but take too much for granted. Let us see, then, in what the plan of a Catholic church consists. There are six liturgical divisions. Beginning with the liturgical East end of the church (the portion of the church reserved for the clergy), we find: (1) the sanctuary; (2) the choir; (3) the sacristy; (4) the nave; (5) the baptistery; and (6) the narthex. These divisions should never be omitted in any Catholic church, although it is obvious that in some small mission churches the divisions will often be only theoretical. In liturgical language, the choir is the place reserved for the canons attached to the church when they attend the liturgical functions. The choir of singers may be located in this place (and some modern Catholic examples can be pointed out for precedent), but it is generally customary to place this choir in the West end of the church in a loft. If desired, the singers may also be located in a gallery to one side of the sanctuary or in the rear of the high altar.

Aside from the liturgical parts, there are other necessary portions of the small church edifice—for example, the boiler or furnace room, although this is sometimes contained in a central plant outside of the building. A basement for fairs and entertainments is also occasionally demanded, and sometimes a room for committee meetings, although perhaps the latter is beyond the needs of a small church.

When we consider that the liturgical requirements for the small church are largely identical with those for the large church, it is apparent that the differences between them may usually be reduced to a question of the degree of size and richness to be employed in their execution.

For the purpose of this paper, let us say that the small church will range in seating capacity between 250 and 400, and that it is to be built economically. (A church containing fewer sittings is usually regarded as merely temporary.) Such a building should be designed along very plain lines, with a certain naive simplicity pervading the whole. The materials, while not expensive, should be durable, and the construction throughout must express that reverence and dignity requisite in every Catholic church.



As most problems in small churches have to do with economy, it is necessary that restraint be exercised in both the interior and exterior to keep down the costs. If any spare money is available beyond bare necessities, it should be withheld for enriching the chancel. The small church is quite a problem for the architect, but one who cannot build an inexpensive church of this type artistically, does not deserve an opportunity to practise on an expensive church. It is very nice to have beautiful traceries and carvings, but architecture is fundamentally a matter of proportion, of dignity in mass and simplicity of composition rather than detail; and many details for which one might have a warm place in one's heart will necessarily have to be sacrificed when it comes to building the economical small church.

In the old days of building a great many of the neighboring small churches were built to a great extent alike; several twelfth-century churches in Pavia, Italy, bear witness to this, and the two fine Romanesque churches of moderate size in Toscanella, Italy (Santa Maria Maggiore and San Pietro), are quite similar. This is equally true of old churches of modest dimensions in some of the counties of England, but accidents of time, an addition here and an alteration there, have modified them so that they differ a great deal more today than when they were first built.

Some idea of the size of the church floor plan for a given seating capacity may be desirable. The spacing of pews and the width of aisles will largely determine this. Pews are generally spaced 32 inches back to back, and the width each person occupies is usually fixed at 18 inches; therefore, a pew six feet long will contain four people. A width of  $4\frac{1}{2}$ -5 feet is ample for the center aisle between the pews; for the side aisles 3 feet is sufficient, if the pews are on one side of the aisle only. Sacristies about ten feet by twelve feet are roomy enough. It is difficult to state any definite dimensions for the sanctuary and narthex, the width of the nave, etc., as these are relative and entirely a matter of study governed by the conditions of the problem in hand.

In general, the word aisle does not mean the passages between the pews, but the wings of the church separated from the nave by columns or piers.

It is hardly necessary to mention that the traditional plan of a Catholic church, which is that of a long nave (or ship), should always

be used in preference to the "spectatorium" or auditorium plans of sectarianism. In the small church the plan might be a simple nave without aisles, or a nave with a high clerestory and two low aisles, or a nave without a clerestory and two high aisles, or a nave having a high clerestory on one side of the church only. For a church of modest dimensions a transept is hardly possible, and is both expensive and inappropriate.

It seems logical to suppose that a church without aisles at all is cheaper. This, however, is not the case, for extra height is needed to secure correct proportions, and the excessive span of trusses without aisles militates against economy. Great spans for trusses mean great height for the church, and consequently extra cubical contents, and this means extra expenditures. A squatty interior results when the nave is not built to the proper height in proportion to the width.

Basement stories, although often demanded, are not very desirable in churches. The building has a better appearance when it is set on the ground, without having its foundation walls pierced by numerous windows. Besides, after a time basements usually become damp, dark and dingy. For such basements no precedent can be found in the beautiful examples of ancient church architecture. Crypts are of course sometimes found under the apses, but these can hardly be considered basements. The Church of St. Francis at Assisi is not an exception to this rule, for it is really two churches, one above the other. In the crypts of ancient examples our forefathers were content with small apertures for windows. Today such great glass area is demanded for basements under churches that the building suffers through having the apparent strength of its base impaired.

Where there is no basement story, an excavated space (say, three to five feet high) for steam pipes can be arranged. Another method is to place the floor directly on the ground, but this means that trenches for the heating lines will have to be installed.

For the exterior, if stone is used, it may be of a rough or smooth surface. It should always be laid with varied heights of courses and different lengths for the blocks. Rough stone with limestone trimmings looks well, and brick trimmings on stone walls are sometimes used with good effect. The side-walls of a small church may be low if a steep roof is used.

Common or tapestry red bricks are also very appropriate material. Dull red bricks—all of the same even, monotonous shade—especially if laid in colored mortar, are not beautiful. Varied shades, with natural mortar and wide joints, should be employed. Harsh, mechanical, vitrified pressed bricks, laid to look like bathroom tile with as small a joint as possible, and similar absurd fashions ought not to be tolerated. Light-colored grey and buff bricks had also best be avoided, as such buildings give the impression that the congregation wanted a light stone church, but could not afford it, and contented itself with light brick as a cheap imitation of stone. The medieval builders had no light colored bricks, but the latter became very popular in the United States with the advent of the undesirable pressed brick not much more than fifty years ago.

If stucco is used on hollow tile block, brick quoins can be built at the corners, around openings, and elsewhere. Stucco finishes are many and varied, but perhaps the rough finishes produce the most artistic effects.

Concrete blocks are sometimes used for an inexpensive temporary church, but they should never be of the rock-faced type—that is, they should not be made to imitate rough-faced stone. Only blocks with a smooth surface should be tolerated.

With regard to mass concrete, it can be stuccoed over or crandaled. It can also be painted with a cement wash, or the form marks can be left showing, provided they are fairly neat.

For church window jambs, a grooved brick specially made for this purpose is not very expensive, and it is very useful in aiding one to avoid the unsightly heavy wooden frames. The groove is made 1 inch wide and 1 inch deep, and the stained glass is set in the groove as in stone window openings. Brick sills are dangerous, for they are apt to leak in time. Stone sills are thus more advisable. The small stock-size steel casement sashes procurable today are perhaps quite suitable for sacristy and basement windows, but for the church windows the groove in the brick or stone will enable the congregation to save the cost of steel or wood frames. Besides, the building is more churchly without the frames. There are, indeed, generally too many windows in small churches, and they are as a rule too large, excepting the rose windows, which are more likely to be too small.



If tracery is used, let it be of real stone instead of wood; else, it should be eliminated.

On the exterior there is a general tendency, from the artistic standpoint, not to know when to let the building alone. As a rule, the exteriors are too fussy, have too many details, and too many varieties of material.

The roof is of great importance as it must discharge snow and rain quickly. Parapet walls are dangerous where there is a sloping roof behind them, for they collect snow and ice and invite leaks. Steep roofs, rising about 14 or 15 inches to the foot are in harmony with some kinds of buildings, and are most appropriate for churches designed on simple Gothic lines. A low pitched roof (that is, one pitching about thirty degrees) is seemly for churches of the Romanesque, Byzantine, or the English Perpendicular Gothic types. In the choice of shingles, mere cheapness should be the last consideration. It is possible to imagine picturesque small churches where wood shingles with heavy butts might look very well indeed. Graduated slate or shingle-tile, if they are not found too expensive in individual cases, will look well on steep-roofed buildings; otherwise ordinary slate laid in an artistic way can be substituted. Mission-tile or Spanish-tile will be correct for the more flat-pitched roofs.

A tower on a small church seems a little too much to expect, but there are exceptional cases in which a simple tower is sometimes possible. Such a tower should be built according to the true principles of Christian art, or else it is better omitted. For example, many towers have their walls filled with too many large windows at the base and elsewhere. Naturally, a tower should open up well at the top to let out the sound of the bells and to express æsthetically the bell stage; but it is a mistaken notion to have many openings below this point. A puny insignificant tower should be avoided. A tower should have a certain proportion in keeping with the rest of the church; for, if too small, it gives the impression of a terrible straining for an adjunct impossible of attainment, probably through lack of sufficient funds.

If, through lack of money, good proportions for the church seem otherwise impossible of realization, all vestige of exterior ornament should be cut off to secure this first essential of good architecture. Often those parts of our churches that are little seen (such as the

elevations on side streets, alleys, backyards, etc.) look as though they were left to design themselves. The church should not be built with stone on the front and brick or some cheaper material on the sides and East end. There should be no such thing as a rear to a Catholic church. The alleys of the American cities are responsible for the hideous parts called rear on buildings. It is wrong to spend a tremendous effort on the front, and neglect the other portions of the church exterior as if there anything was good enough. The sanctuary end and the sides should be as well designed as the main façade.

Since the interior is the most important part of the church, it is necessary to have good proportions there. Height is very desirable, and one thing that can aid us considerably to procure it is an open timber roof. A most objectionable custom in present-day church architecture is the fashion of setting up steel trusses, covered with traceried wood in imitation of the magnificent timber trusses of the Medieval English village churches. If one desires the effect of timber trusses, they should be of real timber, or else one should be content with well designed steel trusses or a plain plaster or wood ceiling (which can be decorated) under the steel roof trusses. The encasing of steel trusses in wood should not be tolerated; it is utterly bad architecture. When things of this sort are perpetrated, it seems to demonstrate that we have not progressed very much from the days when plaster vaults with moulded ribs were set up, with the stone joints painted on in imitation of stone vaulting. The cost of solid timber roof trusses is about the same as steel trusses incased in wood. Wood trusses for the flattish roofs of Romanesque and Byzantine types with a horizontal lower cord are comparatively inexpensive, and they can be brought out effectively by the proper colored decorations.

The trusses can be spaced from 10 feet 8 inches to 16 feet apart, depending to a great extent upon the design of the fenestration and the positions of the columns in the building. It is economical to space the columns according to the pew spacings—thus, 10 feet 8 inches, 13 feet 4 inches, 16 feet, and so on.

Light trussed rafters can be built to form a barrel vault or a half decagon ceiling. The finished ceiling fastened to these rafters can be made of wood panels or plaster. If a barrel vault is used heavy tie beams of wood can be left exposed.

Lime plaster is best for acoustics. Plaster jambs should, in general, be used for all window and door openings; sloping plaster window sills may be used in the church, but wood slate or tile sills are perhaps better in the sacristies and basement. Occasionally, if a little more money is available, stone quoins can be used at the windows, and if there are also stone columns and arches supporting the clerestory about as much interior stone as one can expect is procured. On the inside of the building it is best, if possible, to have little or no wood trim.

A small church is hardly likely to have the choir of singers located in the East end of the edifice on account of the expense of the extra cubage and elaborate furnishings needed in the choir. A high wood wainscoting in the sanctuary is sometimes desirable. It is well to have a richly decorated sanctuary; but, unless the funds are plentiful, the congregation had better be content with plain-tinted plaster having a few stencilled borders, etc., here and there in telling places in the rest of the church.

The floors should be rough slates, flagstones, or tiles in the aisles, but, if greater economy is required, terrazzo, composition, or cement can be substituted. Under the seats of inexpensive churches, it is hardly possible (although it looks well) to use the same materials as in the aisles, especially when the floor is laid on wooden joists. For this reason the floor should be preferably dark-stained oak or maple under the seats. The narthex floor is generally of the same material as the aisles, but it can be a little more elaborate. The sanctuary floor may be of tiles with marble inserts and borders of unfading green slate. If this is too expensive, terrazzo or plain tiles with a few decorative inserts, etc., can be substituted. In the boys' sacristy a cement or composition floor is best on account of the danger of fire from burning charcoal, lighted candles, etc. The floor of the priest's sacristy should be of wood or composition. Wood floors are undesirable in the basement, as they are almost sure to rot in the course of time. Cement is the best material here, but only gravel cement should be used.

The ready-cut frame mission churches (pictures of which may be seen in the advertisements published regularly in our Catholic weeklies) have nothing to commend them. They have uniformly a bleak and forlorn appearance, and in nearly all of them religious ex-



pression is entirely forgotten. Money could be saved if, instead of the customary huge group windows, small windows of at least an ecclesiastical proportion were used. There is no need of a school-house fenestration in a church; and, furthermore, if the uncomely vestibule (which is usually applied to the front) were placed inside, another expense could be eliminated. Without doubt, these mission chapels can be far better designed, without being a whit more expensive.

One great reason for poor church architecture is the general dislike for small churches. Our people seem to imagine that a church must be big, if it is to be considered of any importance. This is, of course, an entirely wrong spirit; for it is not the size of the building which lend its value, but the artistic quality which adapts it for divine worship. Despite its modest dimensions, the small church seating three hundred people, if built artistically, may be a truer expression of our religion and a finer incentive to piety than a church of twelve hundred sittings with transept and towers, if the latter church is badly designed, and its style and construction are not commensurate with its pretentiousness. As a place set apart for prayerful worship, the smallest church in some rambling village of medieval England would put to shame the great majority of our large churches, for in the churches of old quality, instead of size, was the first consideration. Everything contained in these miniature gems of the ages of faith, down to the altar-cross and candlesticks, was done with a feeling of reverence and a touch of genuine art. Small these churches might be, but, as they were destined to be the abode of the self-same Guest, their construction merited no less care and solicitude than the mightiest of cathedrals. This spirit explains the appealing charm of these little, unsophisticated churches. We feel that the faith of their builders was too deep to tolerate any shams or striving for effect in a House of God. Their little churches are stamped with their matchless sincerity and love, for, while not incapable of it, they never thought of aping a cathedral.

#### THE STYLE FOR CATHOLIC BUILDINGS IN GENERAL

In considering the style of architecture for a large or small church, or any other ecclesiastical building it must be borne in mind that the Catholic religion has its own art, and Medieval Art is the highest

expression of the Catholic Faith. In looking for inspiration, one should thus restrict oneself to the periods of architecture that begin with the early Christian times and culminate with the sixteenth century. Churches in the Baroque style, which came after the sixteenth century, should not be imitated for the reason that the Baroque is the revival of the pagan architecture of the ancient Romans, and is thus not adapted to give expression to the spirit of the religion which supplanted the paganism of Rome. Further, Baroque and all subsequent styles of architecture, with their applied or misapplied "orders," are a degradation of true art. To the Greek of ancient times the "orders" were the various methods of treating the pedestal, column and entablature, the entablature in turn being made up of beam, frieze and cornice; when all were treated in a harmony of proportion and spirit, the impression of order was given, and hence the name "order." But when the "orders" are misapplied to churches, as they were in the Baroque periods, anything but order results.

The architect is, fortunately, seldom required to change the styles of our church buildings, which will probably be inspired by the Byzantine, Romanesque or Gothic. But let us hope that every building will be built with a certain personal touch, which of course will depend on the architect entirely.

A vast difference exists between the slavish copying of old buildings or old styles of architecture, and going to them for inspiration as here advised. To copy old buildings and old styles is not admonished, but shall we close our eyes to all that has gone before, and try to evolve something new for the sake of being original, especially when the "original" is merely the bizarre and uncouth, as so many of the buildings in the new art style are demonstrated to be? It is quite possible to put our own modern or personal touch to buildings designed in the *spirit* of the Early-Christian, Byzantine, Romanesque or Gothic styles, and one's imagination need not be stifled in the least. A Catholic atmosphere, practicability of plan, simplicity of composition, dignity of proportion, grandeur of silhouette, and power of scale, are the qualities which should be aimed at in all our churches.\*

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\* The altars, furniture, heating, lighting, acoustics, etc., which are important factors in all churches, whether large or small, will be considered in a later article.

## LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### IV. The Laying of the Foundation-Stone of a Church

#### I

The imposing ceremonial with which the Catholic Church accompanies the laying of the foundation-stone of a new church, and the consecration of the completed edifice, is a spectacle which can be witnessed but on rare occasions. All the more reason is there that priest and people should know in what it consists. The Catholic Church does nothing for mere show: she always has a very high purpose in every word or gesture of her Liturgy. We may lawfully apply to the liturgical books of the Church that which St. Paul affirms of the inspired Books of the Old Testament: "Whatever is written, is written for our learning." The ceremonies of the Church are an eloquent, if silent, commentary on her teaching, and the faith of the Bride of Christ is declared in every phrase of those matchless prayers which the Holy Spirit has helped her to frame for our use. The inner life of each individual soul, and her personal intimate intercourse with God, springs of necessity from that life-giving illumination of the mind which we call the Catholic faith. If the soul's private prayer be the expression of her personal hold upon the things of God, liturgical, public and official prayer may properly be styled the result of the collective faith and experience of the Church. Prayer, therefore, liturgical prayer that is, is the fine flower of theology. Thus it comes about that holy Mother Church feeds and teaches the children of God by means of her inspired prayers, as effectively as, if even more sweetly than when she speaks to us *ex cathedra*, from the chair of authority.

Would we know for our own benefit what is the meaning of some rite or ceremony of the Church, all we need do is to read attentively the prayers which accompany it. Hence, if the priest wishes to foster his priestly spirit by penetrating himself with a sense of the dignity and responsibility of his office, let him ponder the rite of ordination. In like manner, if he is anxious that he himself and his people should have a keener sense of the awful holiness of their



parish church, let him study the function of the consecration of a church as set out in the *Pontificale Romanum*. It is regrettable that many priests imagine this precious volume to be outside their sphere and of interest only to the chief pastors of the Church. The truth of the matter is, that there is immense profit to be gained from a careful study of the book. With the exception of the ordination of a priest or the consecration of a bishop, the consecration of a church is perhaps the most gorgeous liturgical function performed by the Church of Christ. But even the preliminary ceremony of the laying of the foundation-stone of a sacred edifice is full of interest and instruction, for the whole rite is but one long and emphatic proclamation of a statement made in the Office of the Dedication:

*Templum Domini sanctum est,  
Dei structura est,  
Dei ædificatio est.*

As the erection of a church is a matter of very great importance, we need not wonder that the Church should have framed very definite laws in this respect. The rubrics of the *Pontificale* state these prescriptions with true Roman terseness, and a study of history shows them to be the outcome of the experience of centuries and the embodiment of an age-long tradition. It is not a small thing when either a private person, or a body of men, resolve to erect a house of God, for a church is primarily a place where God dwells and hearkens to our prayers. The edifice is indeed a place of assembly, where the faithful foregather, not however for any mundane purpose, but with a view to rendering corporate worship to the Majesty of God. Hence God overshadows the building by His most real, if unseen, Presence. A church is also a place where sacrifice—that is, the highest external act of homage—is offered to God. And since our Sacrifice is the reënactment, most real though unbloody, of the bloody ritual of the Cross, our churches are, as it were, other Calvaries, mountains of help towards which the men of all ages and lands may raise their eyes.

“No one shall build a church,” says the rubric, “until the Bishop have approved of the place and site.” Since a church is a house of prayer and a place where sacrifice is to be offered, it should be erected on a spot which will attract men’s attention. If possible, it should likewise be apart from the noise and bustle of the market

place or the vulgarities of everyday life. This relative aloofness gave the name "temple" to the first sacred edifices (*templum*, from the Greek *τέμνειν*).<sup>1</sup> The House of God should be a haven of peace, to which the faithful may flee from the turmoil of life. We may very properly compare our peaceful churches to the lonely island in which St. John beheld the secrets of heaven: "I John . . . was in the island which is called Patmos . . . I was in the spirit on the Lord's day" (Apoc., i. 9, 10). In the holy silence which should ever be the atmosphere of our churches, we may often, not merely on the Lord's day, be in the spirit and receive lights from above which will illumine the dark places of our soul. A Council of Prague uses precisely this image of an island: *ecclesiæ, quoad situm, insulæ quamdam speciem repræsentent, et proinde non tantum procul omnino a clamoris sordidisque domibus erigantur, sed passim a quibusque ædibus aliquantum dissitæ sint ac prorsus separata*.

This was certainly the practice of the Middle Ages, at least in country-places, where the church was usually surrounded by the cemetery, and the church and cemetery both fenced off, as it were, from ordinary life by a wall of enclosure and protection.

In practice it is not always possible to secure a site which answers every one of these requirements, and it may be altogether out of the question in crowded cities where building space is restricted. However, the law of the Church is a wise one, and will prevent many an initial mistake which might subsequently be matter for regret. The Bishop, therefore, must decide in the last resort whether a site be suitable or not. The New Code supplements the prescriptions of the *Pontificale*: "No church may be built without the express consent, in writing, of the Ordinary. . . . The Ordinary shall not give this consent, unless he can prudently judge that there will be no want of the things required for the construction and preservation of the edifice" (Canon 1162).

According to an ancient and venerable tradition, a church should face towards the rising sun. The early Christians, on the authority of Tertullian (*Apolog.*, xvi), were wont to pray with arms extended crosswise and facing East. This custom was likewise observed by pagan peoples, and may well be a survival of a practice which

<sup>1</sup> This Greek verb means literally to "cut," "mark off" (as with a plow), and thus to "consecrate to" sacred purposes.

originated with mankind itself. The Romans, however, faced South when divining or consulting the gods, but the East was for them also, so to speak, the "lucky" point of the compass :

*Intonuit lævum . . .*

*Vix ea fatus erat senior, subitoque fragiore*

(*Æneid*, II, 693.)

The East is the symbol of spiritual light, even as material light comes to us from that quarter of the sky; the West is symbolic of darkness and sin. Hence the catechumens turned to the West when making their public renunciation of Satan, and then at once to the East: *renuntiamus ei primum qui in occidente est, et sic versi ad orientem, pactum inimus cum sole justitiæ* (St. Jerome, *In Amos*, 6). Moreover, the Apostolic Constitutions already prescribe that the shape of the church should be oblong, so that it would resemble a ship: *Ædes sit oblonga, ad orientem versa, et quæ sit navi similis*.

Medieval liturgists supply us with manifold mystical explanations of the "orientation" of our churches, and of our own turning Eastward at prayer. St. Thomas briefly sums up these various, and possibly somewhat fanciful explanations :

"There is a certain fittingness in adoring towards the East, first, because the divine Majesty is indicated in the movement of the heavens which is from the East. Secondly, because Paradise was situated in the East, according to the Septuagint version of Gen., ii, and so we signify our desire to return to Paradise. Thirdly, on account of Christ who is the light of the world, and is called *the Orient* (Zach., vi. 12), "Who mounteth above the heaven of heavens to the East" (Ps. lxxvii. 34), and is expected to come from the East, according to Matt., xxiv. 27: "As lightning cometh out of the East, and appeareth even into the West, so shall also the coming of the Son of man be" (II-II, Q. lxxxiv, A. 3, ad 3).

The orientation of churches varies considerably. According to a theory which is at any rate interesting, the Greeks calculated the direction of the temples of their gods in such wise that on the day of their solemn festival the light of the rising sun would fall upon the axis of the temple, and thus also upon the image of the god. The measurements of some Eastern and Southern Italian churches would suggest that the idea was taken up by the early Christians, and the orientation of their churches was so calculated that the rays of the rising sun should shine into the centre of the sanctuary and upon the altar, or *confessio* of the Saint, upon the day on which the patron Saint of the church was honored. It is even asserted that



the building of a church—therefore, the laying of its foundation-stone—was begun on the day, or on the vigil of the feast of the Saint in whose name the new building was to be dedicated. On the night preceding the ceremony which we are about to describe, bishop and people would watch upon the site of the future church, and, as soon as the first rays of the sun appeared upon the horizon, the direction or orientation of the church was so determined that the building faced towards that point of the compass. If this theory be true, it would enable us to find out the original dedication (or titular) of a church, where the lapse of time has caused it to be changed or forgotten. The theory is held, among others, by Hart (*"Eccl. Records,"* Cambridge), by Bloxam (*Principles of Goth. Eccl. Architect.*), and by H. Otte (*"Handbuch der kirchl. K. A. des deutsch. Mittel-Alters,"* I, 9). The last-named writer endeavors to substantiate the theory by the example of the Abbey Church of Limburg, the orientation of which is North-East, its foundation-stone having been laid on July 12, 1030, by the Emperor Conrad II.

Be this as it may, one thing is quite clear: the site of a church should be carefully chosen, not from a purely utilitarian point of view, but also, if possible, with due regard to Christian tradition and age-long observance.

## II

When a site has been secured and has received the approval of the Bishop, the first care of those responsible for the undertaking must be to plant a cross upon the site—that is, approximately on the spot where the chief altar is to be erected. The first part of the ceremony is the blessing of the water with which stone and foundations are to be sprinkled, but the form of blessing is that used for the blessing of ordinary holy water. When the water has been blessed, the Bishop sprinkles the place where the cross has been erected. The antiphon of the psalm which is sung during the sprinkling, explains the symbolism of the cross. Christ Himself is besought to raise the emblem of salvation in this place and not to suffer the destroying angel to enter in. The same thought is further developed in the prayer which follows the psalm:

"O Lord God, who, though heaven and earth cannot contain Thee, dost yet deign to have a house on earth in which Thy name may be continually invoked, we beseech Thee . . . look down with loving-kind-

ness upon this place, and by the inpouring of Thy grace purify it from all defilement and keep it purified. And as Thou didst fulfill the devout desire of Thy well-beloved David in the work of Solomon his son, so in this work deign to accomplish our desires, and drive hence all the spirits of wickedness."

The Bishop now turns to the stone, which is to be the first in the walls of the new structure. Two prayers are recited:

"O Lord Jesus Christ, Son of the living God, Thou who art true God Almighty, brightness and image of the Eternal Father, and life eternal, Thou who art the corner-stone cut out from the mountain without hands, and the unchangeable foundation; fix firmly this stone to be laid in Thy name: and Thou who art the Beginning and the End, in which Beginning the Father created all things from the first, be Thou, we beseech Thee, the beginning, advancement and completion of this work which is to be undertaken for the praise and glory of Thy name."

Another prayer, addressed to God the Father, is recited. At its conclusion the Bishop sprinkles the stone with holy water, and, taking a mason's trowel, or some other sharp instrument, he cuts a cross upon each face of the stone, saying: *In nomine Patris, et Filii, et Spiritus Sancti.*

The prayer which follows is most instructive and comforting. Its message should often be explained to the people, for it speaks of the reward of the church builder. In these parts the priest must rely almost completely upon the generosity of his people, and the success of his undertakings is conditioned by their liberality. Let us tell them in the name of the Church that their reward will be both temporal and spiritual.

"Bless O Lord this stone, Thy creature, and grant through the invocation of Thy holy name that all who with pure intention promote the building of this church, may enjoy health of body and soul."

The Litany of all Saints is then sung. At their conclusion Psalm cxxvi is sung with an antiphon which takes the mind back to the far-off morning on which Jacob set up a stone for an everlasting memory of the vision which he had beheld in the night. The Bishop then places the stone in its position in the foundation, saying:

"In the faith of Jesus Christ we lay this first stone in this foundation: in the name of the Father, and of the Son, and of the Holy Ghost; that true faith may flourish here, and the fear of God, and brotherly love, and that this place may be devoted to prayer, and to the invocation and praise of the name of the same our Lord Jesus Christ, who with the Father, etc."

When the stone has been permanently set by a mason, the Bishop sprinkles it once more, saying: *Asperges me*, and the entire Psalm I.

After this the Bishop sprinkles the whole of the foundations of the new church, if they are uncovered, or the place where they are traced out. For this purpose he walks round the entire site, whilst the choir sings three psalms, each followed by a prayer recited by the Bishop. The first prayer is remarkable for the introductory clause which states the spiritual powers vested in the priesthood of the Church:

"O Almighty and merciful God who enrichest Thy priests with grace so far above others that whatever they do in Thy name worthily and perfectly is believed to have been done by Thyself: we beseech Thy great clemency that Thou wouldst visit what we are about to visit; that Thou wouldst bless what we are about to bless; and that by the merits of Thy Saints the devils may flee away at the approach of our lowliness and the Angels of peace enter in."

The antiphon of the psalm which follows this prayer might well be used by the priest on other occasions, such as, for instance, when he visits the houses of his people:

*Pax æterna ab Æterno huic domui;  
Pax perennis, Verbum Patris, sit Pax huic domui;  
Pacem pius Consolator huic præstet domui.*

When the Bishop has visited and sprinkled the entire ground-plan of the building, he returns to the place where he has laid the first stone. There he prays once more for the success of the undertaking begun this day:

"O God, whose Majesty dwells everlastingly in the assembly of all the Saints, give increase from heaven to this building erected to Thy name, that what is founded at Thy bidding, may be perfected by Thy blessing."

The Holy Ghost is now invoked in the hymn *Veni Creator*. At its conclusion the Bishop prays that the Holy Ghost would come down into the building which is about to rise from the ground, that He would make acceptable the offerings of clergy and people, and by His indwelling purify the hearts of the faithful. The last petition is that the building itself may endure for ever as an unfailing source of heavenly blessings:

"O God, whose clemency and loving-kindness is shown forth in every place subject to Thy dominion: graciously hear us and grant that the structure erected on this site may endure forever, and that all Thy



faithful who here supplicate to Thee, may ever receive the benefits of Thy bounty."

The ceremony ends with the Pontiff's blessing. The ideal conclusion of the solemn event would be a Mass celebrated by the Prelate, or some other priest, on the site of which God has now taken possession, though this taking possession will only be final and irrevocable after the solemn dedication of the completed edifice. If a Mass can be celebrated on the new site, it must be that of the Saint, or the mystery, in whose honor the new church is to be erected.\*

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\* The fifth article of this series will deal with the Consecration of a Church.

## ANSWERS TO QUESTIONS

### WHO OFFICIATES AT BURIAL IN CEMETERY OWNED BY ANOTHER PARISH?

*Question:* Parish B was established recently from part of territory of parish A. Members of parish B have burial lots in the cemetery of parish A. Who should officiate at the grave, if a member of parish B is buried in cemetery of parish A—the pastor of parish B or A?

PAROCHUS.

*Answer:* Canon 1231 states that the priest who conducts the funeral services in church has not only the right but the duty to accompany, either in person or through another priest, the body to the place of burial. Canon 1232 continues that the said priest has the right to pass through the territory of another parish (or another diocese even) without the permission of the pastor or bishop. If the body is to be buried in a cemetery to which the body cannot easily be carried, the pastor or rector of the church where the funeral took place cannot claim the right to accompany the body beyond the limits of the city or place where the church that performed the funeral services is located.

The Code speaks of a regular funeral procession headed by the processional cross of the funeral church conducted by the pastor (or his representative), vested in surplice and stole, or stole without surplice. Wherefore, Canon 1232 does not apply to the manner of conveying the body to the cemetery which is in vogue in the United States. Usually there is no funeral procession, but the casket is placed on a hearse (either a horse-drawn vehicle or an automobile), and the mourners and the priest ride to the cemetery either in horsedrawn coaches or in automobiles. The transfer of the body is not a liturgical function, but a private affair in which there is no question of trespassing on the jurisdiction of another pastor or bishop. If the cemetery of the other parish where the deceased had a burial lot is within the same city or town, and the priest from the church where the funeral services took place accompanies the body, he reads the burial service. If the cemetery of the other parish is outside the limits of the city or town of the funeral church, and the family of the deceased wishes a priest to read the burial service at the grave, it seems that the pastor in whose parish the cemetery is

situated should be requested to read the burial service. However, in the United States, the cemetery of a parish is very frequently outside the limits of the city or town of the parish, and yet the cemetery is considered as part of the territory of the parish which owns the cemetery and subject to the jurisdiction of the pastor of that parish. If the pastor of the parish which owns the cemetery grants a permit to bury persons from other parishes, it is usually understood that he grants permission to the pastor of the church where the funeral services were conducted to read the burial service at the grave.

#### ACT FORBIDDEN UNDER SUSPENSION DONE INADVERTENTLY

*Question:* A priest resides in an ecclesiastical province where priests are forbidden under suspension, incurred *ipso facto* and reserved to the bishop, to go to theatres. The priest falls ill, and when convalescing six months later goes to a theatre quite forgetting the prohibition. Some months later, he returns to work, and the bishop renews his faculties. Before the faculties are received, he remembers his lapse, but is afraid to tell the bishop. Is he now bound to go to the bishop, or can another priest get absolution from the censure for him, and, if so, must the priest be of the same diocese?

CONFESSARIUS.

*Answer:* We take it for granted that there actually was such a law in the province, though we fail to see how an *ipso facto* suspension can be inflicted for an action which is not morally wrong, unless peculiar circumstances exist in the said province that make attendance at the theatre gravely sinful. Such circumstances might be that the theatrical performances in that locality are, as a rule, immoral, or that the people take offence at seeing the clergy go to theatres. The recreation facilities of priests are very limited, and, if all kinds of decent public amusements are forbidden to them, it is difficult to find some means of relaxation which human nature requires.

A law forbidding an action under a censure supposes that the prohibition is violated with knowledge of the prohibition and the censure, and with actual advertence at the time of doing the forbidden act. There is, indeed, a phrase in Canon 2242, § 2, which says that to incur a penalty *latæ sententiæ* (*i. e.*, a penalty incurred *ipso facto*) the transgression of the law or precept suffices, but it adds unless the offender is excused from the penalty for a legitimate cause. Among the causes admitted in law as excuses from the penalty are ignorance and inadvertence (Canon 2202, § 2). The



legislator need not make this concession in favor of ignorance and inadvertence, for he justly presumes that the subject knows the law, the knowledge of which he is obliged to acquire. Therefore Canon 2200, § 2, rules that, when the matter of the violation of a law is carried to the external forum, the ecclesiastical authority rightly presumes that the act done in violation of the law was done with the knowledge of and the will to act in defiance of the law, until the transgressor has proved that he had no such knowledge or intent. If, therefore, in the instance related by our correspondent, someone had denounced the priest whom he saw going to the theatre, the bishop would have to hold him liable to the censure, unless the priest could prove that he acted in a moment of forgetfulness of the law. If the matter is not brought to the notice of the ecclesiastical authority, inadvertence excuses in conscience from the suspension *latæ sententiæ*, which the law of the province imposed for theatre going. This is evident from Canon 2229, § 3, n. 1, which speaks of ignorance of the law or of the penalty. It does not speak of inadvertence, but Canon 2202, § 3, by way of a general principle states that the rules applicable to ignorance are to be applied also to inadvertence and error.

Our correspondent further inquires whether, in case the censure had been incurred, the priest himself should apply to the bishop for absolution, or whether another priest of the same diocese or an outsider may obtain absolution for him. Supposing the priest had acted with full advertence to the prohibition, and consequently incurred the censure by the very fact of breaking the law, his conduct is regulated by the rule of Canon 2232. The person who is conscious of having committed the offence, is at once subject to the penalty both in the internal and external forum; but, if he cannot observe the penalty without injury to his good reputation, he is excused until the bishop has taken up the matter and declared him suspended. The priest may, therefore, after incurring the suspension, say Mass, hear confessions, etc., if by refraining from these things he virtually makes a public admission of his offence, as would be the case with most priests. Is he obliged to apply for absolution in the internal forum? If a censure which forbids the reception of the Sacraments is reserved, the absolution from the offence to which the censure is attached is also reserved (cfr. Canon 2246, § 3). Sus-

pension does not forbid reception of the Sacraments. However, since the censure of suspension rests on the priest not only in the external but also in the internal forum, he is obliged to ask for absolution in the internal forum. Canon 2254 states that, in those cases in which a censure *late sententiæ* cannot be observed without danger to one's good reputation, every confessor can absolve in the internal forum from the censure, no matter to whom it is reserved; but the confessor must oblige the penitent to have recourse to the ecclesiastical authority through the confessor within one month. In the recourse a fictitious name must be used, since the matter is covered by the seal of confession. The absolution in the internal forum, however, does not avail in the external forum. If the priest, therefore, is denounced, the bishop can declare him suspended until he has absolved him in the external forum, unless the priest can prove the absolution in the internal forum, or unless the absolution can be legitimately presumed (cfr. Canon 2251).

If the priest approaches a confessor within the territory of the ecclesiastical province where theatre-going is punished with a reserved suspension, the recourse (*per epistolam et per confessarium*) must be made to the bishop of the diocese where the confession is made, and the penitent becomes the subject of the bishop in matters relating to his confession by submitting his sin to a tribunal in that bishop's diocese. If the censured priest confesses in a diocese where the above law of suspension does not exist, he can be absolved without the obligation of recourse, for the reservation of a censure has no force outside the territory of the authority that made the law, even if one purposely went outside the territory to obtain absolution (cfr. Canon 2247, § 2). It must be noted, however, that the absolution does not avail for the external forum, as explained above.

### COMMON LAW MARRIAGE

*Question:* If a man and woman come to a priest and say they have both been validly baptized in a Protestant sect, and now wish to become Catholics, and, after having been received into the Church, they explain that years ago they were married, but that they did not believe that it was of any importance to contract marriage either before the civil authorities or their (Protestant) Church, but that they had in the presence of their parents promised each other to faithfully live as man and wife, is their marriage valid?

SACERDOS.

*Answer:* The conditions for validity of the marriage of Christians depends solely on the law of the Church. The civil authority legislates concerning the marriage of unbaptized persons. The marriage of a baptized person with an unbaptized one is governed by the law of the Church, because one of the parties is subject to the Church, and makes the other party indirectly subject to the same authority. Before the Council of Trent, the Church forbade (as she had done from ancient times) private marriages (that is, marriages without the presence of an authorized priest), but the transgression of that prohibition did not make the marriage invalid. For validity it sufficed that the parties mutually manifested their marriage consent. This is the so-called Common Law marriage in England and in the United States. The law of the Council of Trent was not introduced everywhere, and, therefore, in the places in which it was not in force, the Common Law marriage of Christians was valid. In 1908 the "Ne Temere" Decree invalidated all marriages contracted without the presence of the authorized priest, allowing an exception only for marriages contracted in danger of death and for marriages in places remote from the residence of an authorized priest, supposing in both cases that the priest could not be had, and defining the circumstances under which marriage without the priest could be validly contracted.

In England (which is the country concerned in the present case), the Decree of the Council of Trent concerning the form of marriage was not promulgated, wherefore until April 19, 1908, the date on which the "Ne Temere" decree came into force, the private marriages of Protestants and Catholics were considered valid by the Church. Wherefore, if the marriage spoken of by our correspondent was contracted prior to April 19, 1908, by the two Protestants, it was valid. The priest who received them into the Church should, however, have investigated the validity of the baptism of both parties, for, if one of them was found not to have been validly baptized, the marriage was invalid for reason of the disparity of cult and needed to be validated by renewal of consent in the form now prescribed by the Code of Canon Law. If the baptism remained doubtful, and the parties were generally considered baptized prior to their marriage, the marriage is to be judged valid.



UNCERTAINTY OF BAPTISM OF ONE PARTY IN FIRST MARRIAGE,  
DISPENSATION FROM DISPARITY OF CULT FRAUDULENTLY  
OBTAINED BY NON-CATHOLIC

*Question:* Titus, a baptized Protestant, married Bertha concerning whose baptism nothing certain is, and in all probability ever will be known.

Titus, neglecting even to obtain a civil divorce, fraudulently represented himself as a Catholic, and asked a priest to marry him to Martha, an unbaptized person. The priest obtained the dispensation of disparity of cult and married them. Titus had also assumed another name in order to escape the charge of bigamy. Martha discovered that Titus had a living wife, asked and obtained a divorce in the civil court.

Peter, a prominent Catholic, now desired to marry Martha, and her matrimonial case with Titus was placed before an ecclesiastical court.

The court decided that Martha was free to marry Peter, basing the entire decision on the famous Roman Decree concerning doubtful baptism. Bertha being doubtfully baptized, Titus and Bertha are husband and wife, wherefore Titus and Martha could not contract a valid marriage. Hence Martha is free to marry Peter.

One of the judges of the matrimonial court objected to this decision on the grounds that there is an impediment of divine law (*ligamen*), doubtfully existing between Martha and Titus; that, where there is a doubt concerning an impediment of divine origin, it is not lawful to proceed to a new marriage; that the Roman Decree in question is based upon presumption which must eventually give way to the truth, should the truth concerning Bertha's baptism ever become known.

The case was appealed and taken to another ecclesiastical court, and this court held that the first court's decision was correct.

The dissenting judge desires to know whether he is obliged in conscience to take any further steps in the matter. Martha has since become a Catholic. He also wants to know whether he must refuse absolution to Peter and Martha when they come to confession to him. The dissenting judge is willing to admit that, if the Ordinaries of the United States have no right or power to validly dispense in a case where both parties are non-Catholics, or one a baptized Protestant and the other unbaptized, then the marriage between Titus and Martha was invalid for reason of disparity of cult, for the marriage took place before the promulgation of the Code, and that for this reason only Martha is free to marry Peter.

DUBIUS.

*Answer:* If there is nothing known concerning the baptism of Bertha, her baptism is not correctly called a doubtful baptism. A matter can be truly said to be doubtful only when one has good reasons on both sides. Before her baptism can be called doubtful, there should be some good reason why one judges that Bertha was not baptized. When there are no reasons to judge in favor of baptism or non-baptism, there is nothing but pure ignorance of the fact. If it could be proved that Bertha at the time of her marriage to Titus was at least doubtfully baptized, the marriage was valid,

even if later on it could be proved that she was not baptized at the time of her marriage. That is certain in pre-Code Canon Law from several decisions of the Holy See (cfr. Gasparri, "De Matrimonio," I, nn. 297-602). The Code in Canon 1070, § 2, modifies the former law, and states that the marriage of a baptized with a doubtfully baptized person is indeed to be judged valid, but only until it is proved with certainty that one party was not baptized. In the marriage of Titus with Bertha, which happened before the Code became law, the marriage would be valid for all times, if it could be proved that Bertha was doubtfully baptized at the time of her marriage, but it seems that this cannot be proved, since nothing is known about her baptism. Therefore, the court could not declare that the marriage of Titus and Bertha was valid, and that consequently Martha was free.

The other reason why the marriage of Titus with Martha may be declared invalid, hinges on the question whether Bishops can make use of their delegated faculties to dispense with the impediment of disparity of cult in favor of a Protestant who marries an unbaptized person. It has been and still is the constant practice of the Holy See not to grant dispensations and other favors to Protestants who are separated from communion with the Church, and in the faculties is stated that the Bishop may dispense "his subjects," "the faithful"—which terms indicate that the faculties are given for the benefit of the Catholic subjects.

Considering the teaching and practice of the Church, nobody should hold the opinion that the Bishop may use the delegated faculties directly in favor of Protestants. Vermeersch-Creusen ("Epitome," I, n. 125) tersely state: "To members of a non-Catholic sect rescripts are not granted, nor can they be granted to them by authorities inferior to the Supreme Pontiff."

As to the case, it may be noted that marriage cases are never so definitely settled by court decision that they could not be reopened (Canon 1989); but Canon 1903 rules that, when two uniform decisions are rendered in a case, the same may not be reopened, unless new and important arguments or documents are brought forth. The duty of appealing a marriage case after a second sentence in favor of nullity, rests with the *defensor vinculi* of the court of second

instance. If he in conscience believes that he should rest the case, the parties after ten days from the notification of the second favorable sentence have the right to contract a new marriage (Canon 1987).

STANISLAUS Woywod, O.F.M., LL.B.



## CASUS MORALIS

### Property of Clerics

By T. SLATER, S.J.

*Case.*—James, a priest, died recently about eighty years of age. During the fifty years that he had been a parish priest, he had lived sparingly, and he left his church and schools in good repair. When he began his priestly life, he had nothing, but at death he left by will to his poor relations thirty thousand dollars. A certain layman was scandalized at this, and said that he would be less generous to the Church for the future than he had been in the past. It is asked:

- (1) How do theologians usually divide the property of clerics?
- (2) What offerings of the faithful belong to the Church and what to the parish priest?
- (3) What about this case?

*Solution.*—(1) *How do theologians usually divide the property of clerics?*

Theologians usually distinguish four kinds of property belonging to or administered by clerics: patrimony, quasi-patrimony, savings, and ecclesiastical goods. What a cleric inherits, what has been bequeathed to him, or given to him, is called his patrimony. What he has obtained by the exercise of his ministry or by his own labor, is called his quasi-patrimony. A cleric has full right of ownership in both patrimony and quasi-patrimony. A cleric has a right to decent maintenance from the revenues of the Church which he serves, and, if he lives more sparingly than is usual and saves expense, what he saves also is his private property, and is called savings (cfr. Canon 1473). Ecclesiastical goods are the fruits of the cleric's benefice, if he have one. Out of them the cleric has a right to live according to his station, but, if anything remains over and above what is required for his decent support, it must be given to the poor or to pious causes according to Canon 1473.

(2) *What offerings of the faithful belong to the Church, and what to the parish priest?*

In English-speaking countries there are few benefices with ample revenues attached to them. Churches, schools and the clergy themselves are maintained by the offerings of the faithful. The Second Provincial Synod of Westminster drew up rules for deciding what offerings of the faithful are ecclesiastical property of which clerics

are only the administrators, and what are the private property of the clergy. In the Bull *Romanos Pontifices*, Leo XIII approved of those rules, and ordered them to be observed wherever the same Bull should be in force. It was extended to the United States in 1885.

According to the rules approved by the Bull of Leo XIII, money from pew rents, sittings in Church, collections at the Offertory, outside collections, and collections for special sermons, are ecclesiastical property. Presents adapted to church purposes are presumed to be ecclesiastical property, unless it is clear that the intention of the donor was to make a personal gift to the cleric. Stipends for Mass, Easter and Christmas offerings, and stole fees are the personal property of the priest.

(3) *What about this case?*

James had got together a little tortune of \$30,000 in fifty years. He had lived sparingly and had a right to put aside something for himself every year on this ground. He had his Mass stipends, usual offerings, and stole fees. He was apparently a man of business capacity, and such a man would invest his money well. We are not told whether he got any personal presents, or earned anything as a writer or preacher. \$30,000 in fifty years gives an average of \$600 a year. All things considered, such a sum is not excessive, and it does not necessarily imply that James took church property for his private use. In any case, the relations to whom he left the money were poor. Perhaps the facts are not edifying, but they do not warrant a harsh condemnation of James, nor do they furnish reasonable ground for grave scandal.

## ROMAN DOCUMENTS

### TEACHING OF CATECHETICS IN SEMINARIES

The Sacred Congregation of Seminaries and Universities writes to all Bishops as follows:

For restoring the reign of Jesus Christ our Saviour in the world, nothing is more effective by the very institution of God than extraordinary sanctity and knowledge of the priests. "Grave reasons do indeed at all times and in all ages demand manifold and great virtues of priests, but this our age requires even more numerous and greater virtues" (Leo XIII, Encyclical "Etsi nos," February 15, 1882).

Since our young students cannot develop into fitting ministers of the altar and zealous pastors of souls, unless within the sacred precincts of the seminary they are properly instructed in all the virtues and sciences, the Apostolic See has published most wise laws for these institutes on whose status the welfare of the Church itself to a very great extent depends.

We do, indeed, trust that all regulations which have been made concerning seminaries are being faithfully observed, but there is one matter of the greatest moment and importance which we desire the bishops faithfully to attend to, namely, the *manner and method of teaching Christian doctrine*.

In Canon 1365, § 3, the Code of Canon Law prescribes that the course of theology should last for at least four complete years, and that "there should be lectures given on pastoral theology, together with practical exercises especially on the manner of teaching catechism to children and others."

How appropriate and necessary these precepts are, can be readily understood when one reflects that the office of instructing the Christian people to which all priests, especially the pastors, are obliged, is their first and greatest duty, for on its fulfilment or neglect depends to a great extent the salvation or the ruin of souls. The following well-known and most solemn words of the scholarly Pontiff, Benedict XIV, are to the point: "This we assert, that the great majority of those who are condemned to everlasting punishment suffer that



perpetual torture because of their ignorance of those mysteries of the faith which one must necessarily know and believe to attain salvation" (*Inst.*, XXVI, 18).

Wherefore, by precept of Canon Law, the pastor is in virtue of his office under a most solemn obligation to give to his people catechetical instruction, to prepare the children for the proper reception of the Sacraments of Penance, Confirmation and the Eucharist, and to give them more complete and perfect instruction after they have received First Holy Communion. He has, moreover, the obligation of teaching catechism to the adult Catholics, adapting his language to their mental capacity (Canons 1329-32).

That this duty rests also with the other priests and even inferior clerics, is certain from the following: "The priests and other clerics, provided they are not prevented by some legitimate impediment, shall assist their own pastor in this most sacred task, and may be made to comply with this duty by the Ordinary under threat of penalties" (Canon 1333, § 2). Because instruction on the highest things, especially when imparted to uneducated and ignorant persons, is both a very difficult and very necessary task, a long and very careful preparation must be made for so important a duty. This preparation must be made in the sacred seminaries, because they are established for that very purpose. In order that one may properly and fruitfully undertake the office of teaching the Christian people, a doctrinal preparation does not suffice—that is to say, a mere knowledge of the truths to be taught, such as is gained by the study of sacred theology and especially dogmatic theology; but the art of teaching is also required, by which one learns the manner of imparting the truths. The study of that art must be made by attending classes that deal specially with the subject and by practical exercises.

The words of the Supreme Pontiff, Pope Pius X, in his Encyclical "*Acerbo nimis*" (April 15, 1905), are pertinent here: "It is far easier to find an orator of eloquence and elegance of speech than to find a catechist whose teaching is in every respect praiseworthy. Wherefore, whatever natural aptitude anyone may have for thinking and speaking, let him be firmly convinced that he can never speak on Christian doctrine to the people or to the children with spiritual efficacy, unless he has prepared and qualified himself by much reflection and study. Those clerics certainly deceive themselves who, be-

cause of the ignorance and undeveloped mind of the common people, imagine that they need not be very careful in their preparation. On the contrary, the more uneducated one's audience is, the more study and care one must employ to express the most sublime truths—so far above the intelligence of the common people—in such a way as to make them accessible to the minds of the ignorant for whom these truths are equally as necessary as for the learned in order that they may attain eternal happiness."

This being so, we beg the Bishops most earnestly to enforce rigidly this precept of Canon Law, and to see that catechetics are taught intensively in their seminaries. Wherefore, the professor of pastoral theology shall lecture frequently on the manner of teaching Christian doctrine, and the clerics must practise teaching—either in the seminary or in churches, as prudence may direct.

Such are the thoughts which we desired to communicate to the Bishops on the subject. We wish to conclude our letter with the words which the Supreme Pontiff, Pope Leo XIII (Brief, "Inter graves," May 1, 1894), spoke in a similar case to the Bishops of Peru: "If you do this, the clergy shall be honored, and the Church, which has always been and rightly should be considered as the promoter and supporter of the best studies, shall be exalted thereby. Besides, you will have in readiness qualified men who, when made coöperators with you in the sacred ministry, shall be highly useful helpers in the education of the people and in training them to piety" (Secretariate of the Sacred Congregation of Seminaries and Universities, September 8, 1926; *Acta Ap. Sedis*, XVIII, 453-555).

#### BEATIFICATION OF VARIOUS SERVANTS OF GOD

*Michael Ghebre.*—This Servant of God, born of schismatic parents in Abyssinia, became a monk of a schismatic religious community, and attained great fame for his learning. Through continuous study and search for the true faith and through contact with the missionary Fathers of St. Vincent de Paul, he joined the Catholic Church, and after some time was ordained priest in the Congregation of St. Vincent de Paul. Through the enmity of the schismatic monks he was continually persecuted by the King of Abyssinia, suffered imprisonment and torture and finally died a martyr's death (Apostolic Letters, Oct. 3, 1926; *Acta Ap. Sedis*, XVIII, 407).

*The Martyrs of Damascus.*—The priest, Emmanuel Ruiz, and seven companions of the Order of Friars Minor and three brothers of a Maronite family, Francis, Mooti and Raphael Masabki, who had gone to the church of the Franciscan monastery at Damascus when the Turks, July 10, 1860, invaded the monastery, were murdered in hatred of the Catholic faith (Apostolic Letters, October 10, 1926; *Acta Ap. Sedis*, XVIII, 411).

*The Martyrs of Paris.*—One archbishop, John M. Du Lau, and two bishops, Francis Joseph De la Rochefoucauld and Peter Louis De la Rochefoucauld, together with one hundred and eighty-eight companions, were put to death at Paris by the revolutionists of France in 1792 (Apostolic Letters, October 17, 1926; *Acta Ap. Sedis*, XVIII, 415).

*Natalis Pinot.*—This servant of God was pastor of the town of Le Louroux-Beconnais when the French revolution broke out. He was captured by the Revolutionists, and, when he refused to take the impious oath which meant apostacy from the Church, he was condemned to death and publicly executed at Angers in the beginning of February, 1894 (Apostolic Letters, October 31, 1926; *Acta Ap. Sedis*, XVIII, 425).

#### PONTIFICAL APPOINTMENTS

The following have been nominated Prothonotaries Apostolic (*ad instar participantium*): Rt. Rev. Msgri. Winand Hubert Aretz (Diocese of Little Rock) and Denis O'Connor (Diocese of London, Canada).

The following have been appointed Domestic Prelates of His Holiness: Rt. Rev. Msgri. Juan Sumera (Archdiocese of Manila, P. I.); John Louis Belford, Patrick J. Cherry, James J. Corrigan, Peter Donohoe, Maurice P. Fitzgerald, Timothy Louis Hickey, James Thomas Kelty, Francis Xavier Ludeke, William McGinnis, Thomas J. O'Brien, Boleslaus Puchalski, Ambrose Schumack, Nicholas M. Wagner, and John C. York (Diocese of Brooklyn); John J. Sheridan (Diocese of Syracuse); John Francis Stanley and Theodore Valentin (Diocese of London); William L. O'Brien, Joseph C. Quille and Bernard J. Sheil (Archdiocese of Chicago).

Francis Patrick Finn (Diocese of Middlesborough) has been made Commander of the Order of St. Gregory. The following have been



made Knights of the Order of St. Gregory: Edwin J. Stubbe, of the Archdiocese of Chicago; Daniel Joseph McCarthy, of the Diocese of Davenport; Messrs. Charles M. Victor Boothaan, Joseph Francis Xavier and C. A. Jansen of the Diocese of Bois-le-Duc, Canada (*Acta Ap. Sedis*, XVIII, 460-62).

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of February

## FIFTH SUNDAY AFTER THE EPIPHANY

### The Bond of Perfection

By W. F. CUNNINGHAM, C.S.C.

*"But above all things have charity, which is the bond of perfection"* (Col., iii. 14).

*SYNOPSIS: Introduction: Pre-Christian Society.*

*I. The Jews: (a) the Old Law, negative; (b) their practice.*

*II. The New Social Order, Christianity: (a) the "New Commandment"; (b) the Founder's Example.*

*III. The Disciples: (a) their Preaching; (b) their Lives.*

*Conclusion: Our part: if we would be Christian, we must be charitable.*

Up to that time, dear friends, when the bright light of Christianity appeared in those far Eastern skies, and began to dispel the darkness of the pagan night, it was unheard of in the history of mankind that an attempt should be made to found a world society upon the principle of fraternal love. To the pagans, the word charity was unknown. They had no conception of its meaning, as we understand it today. In the social organization of the times, there were a few set, well-defined, distinct classes of men, and anything like brotherly feeling existing between any of these classes was practically unheard of.

#### JEWISH SOCIETY

The Jews were hardly less severe. Cut off as they were by God's command from all intercourse with their Gentile neighbors in order to preserve untarnished their revealed religion, it was not strange that, as their separation grew more and more pronounced, the word Gentile became synonymous with hostile, and neighbors were looked upon as necessarily enemies. True, this attitude of mind cannot be justified in the light of the doctrines and precepts handed down to them by the givers of old.

Scattered here and there in the Old Testament, we do find exhortations to brotherly love and sentiments somewhat akin to our

Christian conception of charity. But the characteristic feature of these exhortations is that they are literally speaking *scattered*. They form no general theme, no pervading principle of conduct. God here, as the historical books of the Old Testament so frequently tell us, was dealing with a "hard-hearted and stiff-necked people" (Exod., xxxii. 9; xxxiii. 3). When He commanded them "Thou shalt adore the Lord thy God," He added "and Him only shalt thou serve." And for every time the ancient law said: "Love thy brother," it said time and time again: "Thou shalt not kill thy brother," and "whosoever shall kill, shall be in danger of the judgment." Fear was the motive of right conduct most frequently appealed to. The Ten Commandments were given to Moses amid the roar of thunder and the flash of lightning, and were written on tables of stone. It was the negative side of the law which was emphasized. The divine plan seems to have been to hold men back from evil, until the time came for Him to appear who would lead them on to solid virtue. The Old Law was the law of prophecy: fulfillment was to come later. Saturated with self-conceit and blinded by their own passions to all that was really virtuous, it was only a question of time until those so-called interpreters of the law, characteristic of later Judaism, transformed this emphasis of the negative side of the law into exaggeration. Hence we find in their writings such ruthless sayings as: "Have not pity upon the Gentiles"; and again: "The Pagan is not our neighbor."

Nor were the Jews less severe in their practice than in their teaching. For one of their member to mingle or associate with pagan or Gentile, meant the loss of all his rights as a Jew. He was cut off from all intercourse with the rest of the community and was denied the respect given to Gentiles, though that was little enough.

### THE NEW SOCIAL ORDER

Such was the condition of affairs when Christianity appeared upon the scene. The law of prophecy is now a law no longer. Fulfillment is at hand. Listen, then, to the words of the Divine Master, during His discourse at the Last Supper, when he leaves to His disciples His last will and testament. "Little children, yet a little while I am with you. . . . *A new commandment* I give unto you, that you love one another; as I have loved you, that you also love one another."



Mark the words "New Commandment," and listen again to this same Divine Oracle when addressed by one of the Doctors of the Law: "Master, which is the greatest commandment in the law?" And "Jesus said to him: 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.' This is the greatest and first commandment; and the second is like to this: 'Thou shalt love thy neighbor as thyself.'" No longer may we be satisfied with carrying out the negative command merely: "Thou shalt not kill." Positive precept is imposed upon us: "Thou shalt *love* thy neighbor as thyself." And Our Divine Saviour, not satisfied with giving the commandment merely, shows us in the beautiful parable of the Good Samaritan how it should work itself out in our lives.

#### OUR SAVIOUR'S COMMANDMENT AND EXAMPLE

But it would be a mistake on our part to assume that the negative obligations have been done away with entirely. Far from it. Our Divine Lord knew too well the weakness of our human nature to forget that fear is sometimes necessary in determining from evil, and almost always salutary. Listen then to the terrible denunciation pronounced upon hatred of our fellowmen by Our Divine Lord in his Sermon on the Mount—by Him who thought His whole ministerial career has shown Himself to be the meekest of men: "You have heard that it was said to them of old: 'Thou shalt not kill, and whosoever shall kill, shall be in danger of the judgment.' But I say to you that, *Whosoever shall be angry with his brother*, shall be in danger of the judgment." The Old Law is not destroyed. Rather it is perfected; something has been added to it. Now at last has a religious society been founded upon that principle which alone can assure it firmness and stability—the principle of charity, the love of God for His own sake, and the love of man for the sake of God. Even more, that principle had been made the distinguishing mark of membership in this new society. "By this," says its Divine Author, "shall all men know that you are My disciples, if you have love one for another."

And was this new religious Founder as faithful in practising His doctrine as He was earnest in preaching it? A glance at the Gospel narrative will assure us of this. Every page presents us with a pic-

ture of Him, the first and greatest of all social workers, going about doing good, relieving the suffering as well as the sin of mankind. The whole history is a succession of charitable deeds, from the time when He performed His first miracle at the marriage feast of Cana to relieve the distress of an embarrassed host, to the time when it was appointed for Him as the Good Shepherd to lay down His life for His flock.

#### THE APOSTLES' PREACHING AND EXAMPLE

How, now, about the disciples of Our Lord? Were they, too, earnest in preaching this new commandment, this Divine Law of Charity? And were they, too, like the Divine Master, consistent in putting into practice the principles for which they stood? As for the preaching, there can be no doubt of it. St. John in his Epistles returns again and again to this doctrine received from the very lips of his Divine Master, the necessity of brotherly love. St. Peter says: "Be prudent therefore and watch in prayer. But before all things have a constant mutual charity among yourselves, for charity covereth a multitude of sins" (I Peter, iv. 8-9). St. James is most severe in his denunciations of sins against fraternal charity, especially sins of the tongue. And St. Paul—what shall we say about St. Paul? In the Lesson read in today's Mass, he calls it "the bond of perfection," and exhorts: "Above all things have Charity." The thirteenth chapter of his First Epistle to the Corinthians is a veritable rhapsody on the beauties of this celestial virtue. It begins: "If I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." Verse four continues: "Charity is patient, is kind: charity envieth not, dealeth not perversely, is not puffed up." And the final verse concludes: "Now there remain Faith, Hope and Charity, these three; but the greatest of these is Charity."

As for the practice, we know that the Apostles endured prolonged martyrdom in the service of the Gospel, and almost without exception ended by shedding their life's blood for the cause. Among the early Christians, the fervor with which they carried out this precept of fraternal charity was so great that it aroused the admiration of their pagan neighbors. "See," they said, "how these Christians love one another!"

## THE PRACTICAL LESSON FOR US

My dear friends, all this has an immediate practical bearing on our daily lives. Each one of us, by the very fact of professing Christianity, makes public profession of charity. Do we in our daily lives, in our intercourse with one another, live up to the high ideal we profess to follow? A glance over the catalogue of familiar sins offending against this beautiful virtue, will convince us that we frequently fall far short of any such attainment. Whether it be a question of offences in thought, word, or deed, much meets our eye that clamors for correction. Anger, envy, hatred, harsh words, unkindliness, detraction, calumny, criticism, and finally injury and revenge—the last-mentioned in desire if not in deed—all of these are sins which we frequently see around us, and, what is more regrettable, feel at times within us. And yet, these are only the things we should refrain from doing. What about the positive side of our obligation? Are we always so disposed in mind that we wish well to those with whom we have dealings? Do we ever in our conversation make an effort to bring to light the good points in the characters of those whom we hear maligned? In times of trial, do we endeavor to instill courage into the hearts of the afflicted? And, finally, do we at times go out of our way to perform some little act of kindness to another? Are we willing to put ourselves to some inconvenience in order that the burden of another may be made less heavy? Still, it is in these things that real Christian charity consists. It is in this spirit that we should endeavor to live and grow daily, for in this, and in this alone, will all men know that we are His disciples, if we have love, one for one another.

## SIXTH SUNDAY AFTER THE EPIPHANY

## The Development of Christian Doctrine

By D. J. MACDONALD, Ph.D.

*"The kingdom of heaven is like to a grain of mustard-seed" (Matt., xiii. 31).*

- SYNOPSIS: I. *Development in Church indicated by the parable of the mustard-seed.*  
II. *Nature of doctrinal development.*  
III. *Theology a development of Revelation.*  
IV. *Answer to objection that Catholicism has departed from primitive Christianity.*



By means of comparisons and parables Christ shows us the nature of His Church. He compares it to a city set on a hill, to a sheepfold, to a kingdom. He does this to teach us that His Church is to be a visible society, a society composed of governors and governed, to which we owe allegiance. In the Gospel of today, Christ compares His Church to a grain of mustard-seed that is sown and develops into a tree. We may reasonably suppose that in this parable He wished to indicate, not merely the growth of the Church, for this is sufficiently indicated by the parable of the leaven, not merely the change that comes from increase in membership, but the change that comes from development in doctrine, organization and ritual. In this parable He shows us that, as the seed grows into a developed shrub, which outwardly differs very much from the seed, so will His Church develop into an organization differing in many respects from the primitive Church of the Apostles.

#### THE PARABLE FORECASTS THE DEVELOPMENT OF THE CHURCH

Some maintain that the Catholic Church cannot be the true Church, because it has changed from what it was in the first century. They say that the teaching, government and ritual of the Church is today different from what it was originally, that additions have been made to doctrine and ritual, and that on this account it cannot be the Church founded by Christ. The parable of today's Gospel shows us that this objection of the enemies of the Church is worthless. It shows us that certain kinds of change in the Church of Christ are to be expected—change even as great as the change from the seed to a grown tree. As the mustard-seed grows into a tree with roots, branches and leaves, so was the Church of Christ to change from an embryonic society into one with a developed doctrine, government and ritual.

It may be noted here that many unbelievers find this growth and change quite natural. Herbert Spencer, followed by a whole school of sociologists, compared societies to living organisms. A living organism, plant or animal, develops from simple homogeneous matter to a highly complex organism in which there are many organs, each with its own special work to do. A society exhibits the same growth and specialization of function. A live, progressive society does not remain stationary, but makes use of all the findings of the

human intellect that will help it to carry on its work efficiently. As it grows, its work is split up and carried on by groups within the society. Why then deny this development to the Church?

Changes in the Church are to be expected, and the fact that changes have occurred is no argument against the validity of the Church's claim to be the True Church of Christ. The Church of Christ was to undergo changes as great as the change from the small grain of mustard-seed to a tree in which the birds of the air find rest. These changes are many and important. They are the logical and necessary developments brought about by changes in the environment of the Church itself. They are evidences not of corruption, but of vitality and growth.

#### NATURE OF DOCTRINAL DEVELOPMENT

The development that has taken place in the doctrine of the Church is not a development in the sense that new additions have been made from on High to the deposit of faith, nor in the sense that old doctrines were found to be untenable and had to be discarded. After the death of the last Apostle, there was to be no new public revelation of supernatural truth to mankind. The Church can add nothing to the deposit of supernatural truth, to "the faith once delivered to the Saints."

What, then, is the nature of the changes that have taken place in the doctrines of the Church? The development in Christian doctrine that has taken place consists in making clearer the meaning and full significance of the revelation made to the Apostles; it consists in making explicit what is implicitly contained in this deposit of faith. As time went on, the doctrines given to the Apostles were seen to involve much that was not seen at first, and to have new applications and uses that were at first not thought of. Many developments of doctrine were brought about through the discussions carried on in connection with the rise of heresies. Just as the import of a law is often determined by a lawsuit, so is the full meaning of some truth of Revelation made clearer to us by discussion and often settled by a decision of the Church—the tribunal established by Christ for the preservation and interpretation of revealed truth.

Through the action of men's minds on revealed truth, a consistent system of thought and action is formed which is known as the

science of theology. Just as there has been development in the physical sciences, so has there been in the science of theology. The chemist, for example, proceeds from his knowledge of known chemical truths by the road of deduction into the realm of the unknown, and so does the theologian. The truth or falsity of some new chemical theory is determined by the way in which it squares with known, absolutely certain facts or principles. In like manner the truth or falsity of some new doctrinal statement is determined by the way in which it squares with the truths of revelation. At times the Church settles a controversy between disputants, and its decision can in no way be out of harmony with Divine Revelation, because Christ said: "Thou art Peter, and upon this rock I will build My church, and the gates of hell shall not prevail against it" (Matt. xvi. 18).

In the science of theology the knowledge gained through faith is "deepened, expanded and strengthened, so that the articles of faith be understood and defended by their reasons and be, together with their conclusions, arranged systematically" (*Cath. Encyclopedia*).

St. Vincent of Lerins says in his "Commonitorium against Heretics": "He must be an enemy of God and men who denies that advancement can be made in the knowledge of religion." He then compares development in doctrine to the development of the human body, and continues: "And the doctrines of the Christian religion must follow the same laws of increase; with years they must be consolidated, with time they must be expanded, with ages they must be exalted; yet so that they remain uninjured and uncorrupted, and retain a full and perfect harmony in all their parts, without diminution of their sense, or change of their properties, or alteration of what has been decreed."

The Vatican Council explicitly recognizes a legitimate mode of development and cites to that effect the words of Vincent Lerins: "Let understanding science and wisdom [regarding the Church's doctrine] progress and make large increase in each and all, in the individual and in the whole Church, as ages and centuries advance; but let it be solely in its own order, retaining, that is, the same dogma, the same sense, the same import." /

#### DEVELOPMENT NO ARGUMENT AGAINST CATHOLICISM

The development of Christian doctrine which is being brought



about by the use of reason does not make the Catholicism of today essentially different from the Catholicism of the primitive Church. It contradicts in no way the revelation of Christ, for Christ has guaranteed to His Church the assistance that will preserve it from falling into error. The definition of a dogma may date back to the fourth or even the nineteenth century, yet its substance will be found to be coëval with the Apostles and implied in texts of Scripture.

The cry of some to go back to primitive Christianity is as the cry of those who would go back from the modern steam engine to the ox and cart stage of economic society. Those who say that each one should take the Gospels and construct for himself a code of belief, independently of the work of others, are on a par with those who would maintain that each chemist should work out for himself all the discoveries of chemistry, and go back to the beginnings of the science. No: the tree of the doctrine of the Church that has developed from the small seed of its beginnings stands now to give us all rest and shelter.

It is sometimes objected that pagan philosophy and even pagan ritual have been engrafted on the Catholic Church through the course of time. But what of that? What objection can there be to using the truths and phraseology of philosophical science, even though it be pagan, to illustrate the truths of Christian revelation? What objection can there be to adopting a pagan ceremony, if that ceremony represents a natural human expression of worship of the Most High, or a more or less corrupted primitive revelation? Cardinal Newman, in his "Development of Christian Doctrine," deals very concisely with this point as follows: "Confiding then in the power of Christianity to resist the infection of evil, and to transmute the very instruments and appendages of demon-worship to an evangelical use, and feeling also that these usages had come originally from primitive revelations and from the instinct of nature, though they had been corrupted; and that they must invent what they needed, if they did not use what they found; and that they were moreover possessed of the very archetypes, of which paganism attempted the shadows; the rulers of the Church from early times were prepared, should occasion arise, to adopt, or imitate, or sanction, the existing

rites and customs of the populace as well as the philosophy of the educated classes."

Just as the mustard-seed through the power of its vital principle uses and assimilates the base materials of the earth that surrounds it, and transforms them into the nobler shrub, so does the Church assimilate and make fruitful the ideas and rites of its environment. Just as the seed has imbedded in it the tree with its root, leaves and seed, so did the primitive Church, or rather the doctrine of the primitive Church, have imbedded in it other doctrines which were brought into clearer light by discussion and investigation.

This growth and development of the Church is guided and controlled by the Holy Ghost. What a comfort it is to us to realize that we belong to a Church ever vigorous and ever right—to a Church that can no more become a false church than the mustard-seed can become anything but the mustard tree!

## SEPTUAGESIMA SUNDAY

### The Necessity of Sacrifice

By WILLIAM BYRNE

*"And everyone that striveth for the mastery, refraineth himself from all things: and they indeed that they may receive a corruptible crown; but we an incorruptible one" (I Cor., ix. 25).*

- SYNOPSIS: I. St. Paul insists repeatedly on the necessity of sacrifice.  
II. It is an essential element in the life of the Christian and of the Church.  
III. Indulgence, not sacrifice, is the spirit of the age.  
IV. We must be willing to sacrifice all for Christ—time, pleasure, wealth.  
V. Conclusion.

There is no theme to which St. Paul reverts more frequently or stresses more forcefully than the necessity of sacrifice. In season and out of season he sets before us the crucified Saviour, not merely as the object of our veneration, but as the pattern of our lives. This is the burden of the Epistle for today. He refers to the sacrifices made by athletes in their training for the arena and then urges that we should undergo greater privations to secure the crown of life. To be a Christian means to be a follower of Christ. But you cannot

hope to follow Christ along the pathway of pleasure. He sought not His own will, but the will of His Father who sent Him. You cannot imitate Him by seeking worldly honors. He was "despised, and the most abject of men, a man of sorrows, and acquainted with infirmity" (Is., xliii. 3). You will not find Him in the accumulation of great wealth. Christ had not whereon to lay His head. There is only one road which leads to Christ, and that is the road of sacrifice, the road which leads outside the camp to the rocky waste of Calvary.

#### SACRIFICE CHARACTERIZED THE LIFE OF THE CHURCH

This great lesson had been burned into the souls of the Apostles during the early days of their association with the Master. Yet, with the tragedy of the first Good Friday, there came into their lives a deeper inspiration, a stronger stimulus to a life of sacrifice. We are told how in the early days of their ministry they were brought before the council in Jerusalem and accused of filling the city with the doctrine of Christ. Their answer to the charge was frank and fearless: "We ought to obey God rather than men. The God of our fathers hath raised up Jesus, whom you put to death, hanging Him upon a tree. . . . And we are witnesses of these things and the Holy Ghost, whom God hath given to all that obey" (Acts, v. 29-30, 32). The members of the council, cut to the heart by these words of reproach, ordered the Apostles scourged. Then they sent them forth with the solemn warning not to speak at all in the name of Jesus. And the inspired writer adds words which bear beautiful testimony to the self-sacrificing spirit of these men: "And they indeed went forth from the presence of the council, *rejoicing* that they were accounted worthy to suffer reproach for the name of Jesus" (Acts, v. 42).

Gibbon, in his "History of the Rise and Fall of the Roman Empire," cites many natural causes to account for the triumph of the early Christian Church. But there is only one sufficient cause—the spirit of sacrifice, the principle of life through death, enunciated by Christ and exemplified by Him and His early disciples. "Unless," He says, "the grain of wheat, falling into the ground, die, itself remaineth alone." The little grain of wheat contains wonderful power of growth and development. It is capable of producing many new grains like unto itself. But, before this can take place, it must



be buried in the earth. It must decay and die that the new fruit may come forth.

This is the fundamental principle of the spiritual life. It is the only principle that explains the undying vitality of the Catholic Church. Christ shed His precious blood on Calvary. During the first three centuries, it is estimated, three million Christians were martyred because of their faith. This sacred blood shed by Christ and His followers was the seed of what in our day is flower and fruit; it was the germ whence sprang that great organization that has provoked the wonder and admiration of all succeeding ages. From their death came life; from their sacrifices resulted rich fruits that are to endure forever.

SELF-INDULGENCE, NOT SACRIFICE, IS THE CHARACTERISTIC  
OF OUR DAYS

Our age is far removed from that of the Apostles. We have not beheld the glory of the Son of God; we have not witnessed the things which they were privileged to see. Yet, the spirit of sacrifice still lives among us. It must live, else man sinks to the low, groveling things of life. Without it there would be no soldiers on the battlefield, there would be no children in the home, there would be no cloister or sanctuary. There is a higher law, there is a nobler emotion than that of self-preservation. It is the sacrifice of self in a noble cause. It is only when we learn to live for someone or something outside of ourselves that we develop the best that is in us, that we rise to the full-grown stature of our race.

Surely the spirit of the age does not foster self-denial. Ours is characteristically a comfort-loving, pleasure-seeking age. Abandoning all thought of self-sacrifice, it has gone to the extreme of self-indulgence. Those who have the means of gratifying their every appetite are considered successful, while the poor and needy are frowned upon as hopeless failures. Seemingly, the great aim of men today is to make life more luxurious, to eliminate everything that may interfere with the smooth flow of a sweet, yet aimless existence, to remove from life every element of discomfort or unhappiness.

## TO BE TRUE CHRISTIANS, WE MUST LEARN TO MAKE SACRIFICES

Such a life may appeal to you, it may attract and entice you: yet, you must know and understand that it is not the better way; that it is not the life which the Perfect Man chose; that it is not the way which St. Paul recommends when he says: "Let us go forth to Him outside the walls, bearing His reproach." If we would walk in the way of Him who is our Model, if we would develop our characters and bring into our lives a spirit of rugged holiness, we must go outside the walls, we must look up to Him who bore our sins in His body on the tree—in a word, we must learn to make sacrifices.

The most elementary form of sacrifice which we can practise consists in the observance of God's commandments. Do not imagine for a moment that this can be done without sacrifice. To restrain your sinful passions, to go to church on Sunday when it is so much more pleasant to remain at home, to refrain from profanity when you become angry and impassioned, to observe the commands of your parents even unto the doing of things that are hard and distasteful, to keep your hands off your employer's money, to give up a companion with whom you are leading a life of sin—all these things demand sacrifice. And yet the man who is unwilling to make these surrenders in the observance of God's law, has not even started on the road which leads to life.

You must be ready to sacrifice time for religion. It requires time to say your prayers every morning; it requires time to go to Mass; it requires time to prepare for Holy Communion; it requires time to attend meetings of church societies. Are you willing to sacrifice your time for these purposes? If not, where is your religious zeal?

You must make financial sacrifices for your religion. As one travels about this country, one is amazed at the number of Catholic churches, convents, schools, asylums and hospitals which dot every part of this fair land. These buildings tell a beautiful story. They speak most eloquently of the spirit of sacrifice which has always and everywhere animated the Catholic people. Perhaps you have had some part in this great constructive work which has been going on in this country for centuries. If so, thank God that you have had an opportunity to sacrifice some of your earnings for His cause.

The thought which I wish you to carry away today is that there

can be no religion without sacrifice. We are not followers of Christ unless we are willing to sacrifice time, pleasure and money for the exaltation of His name and the advancement of His cause. "If any man will come after me, let him deny himself, and take up his cross daily and follow Me" (Luke, ix. 23). It is not merely at odd moments that we are to practise self-denial; it must form the warp and woof of our daily lives. Only thus can we become true disciples of Christ, only thus can we secure the reward which He holds out to us.

## SEXAGESIMA SUNDAY

### The Virtue of Patience

By FRANCIS BLACKWELL, O.S.B.

*"They who, in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience" (Luke, vii. 15).*

**SYNOPSIS:** *Introduction: A heart "good and perfect," through (a) Faith, illuminating, (b) Grace, operating.*

- I. We can impair the goodness and perfection of our heart by indulging resentful feelings towards: (1) Persons (others or ourselves); (2) Duties; (3) Times; (4) Places.*
  - II. Or we can resist such feelings by hearing Christ's word to those who would follow Him, and keeping that word by taking up our cross.*
  - III. Patience enables us to carry our cross. (1) St. Augustine's definition of Patience. (2) Patience as a habit and as a fruit.*
  - IV. Patience willingly suffers evil, even loss of all lesser goods, in order to gain the Highest Good through charity.*
- Conclusion: Let us coöperate with the grace of charity and pray fervently for its increase within us.*

In the passage of the Gospel just read, my dear brethren, Our Divine Saviour speaks of those who "in a good and perfect heart" hear His Word, and of the result in their lives. This "good and perfect heart" is none other than the human heart illuminated by faith and moved to virtuous living by grace. It is that heart into which at Baptism, the Holy Ghost, besides other wondrous gifts, has infused the capacity, the aptitude for believing whatsoever truth God may reveal to it.

When our intellect, under the influence of our will, which is itself



previously influenced by grace, firmly believes the truths made known to it by God, simply because God has revealed them, then we draw upon our aptitude or "habit" of faith, we perform acts of faith. And when to this faith of ours we add the observance of the Commandments; when, at the prompting of grace, our faith is united with good works, to charity; then have we that "good and perfect heart" of which Our Lord speaks. For, as St. James inquires: "What shall it profit, my brethren, if a man say he hath faith, but hath not works? Shall faith be able to save him?" (James, ii. 15).

#### HOW A "GOOD AND PERFECT HEART" IS IMPAIRED

Yet, even they whose hearts are otherwise "good and perfect," who readily believe whatsoever God, through His Church, proposes for their belief, who ordinarily heed the urgings of grace, are sometimes hindered from making more rapid improvement by their harboring resentful feelings of heart towards an object external to them—or, it may be, within them—which interferes with their peace of mind.

The object of our aversion may be a person; one whose near neighborhood is, from some points of view at least, insupportable to us. Should this person be a superior, we may find him or her hard, haughty, exacting, unsympathetic. In some cases life does not appear any easier to us when our superior happens to be also our parent. We pass our days in a continual state of strained relations. Or it may chance that we cannot get on with our equals, whether from incompatibility of temperament or any other cause. Husband and wife may fail to hit it off, may get on one another's nerves; brothers and sisters may be, metaphorically at least, at daggers drawn with one another. Or perhaps one who is socially our inferior, or under us in some way, vexes us by incompetence or laziness.

Or we may find our own character our greatest trial. We may allow ourselves to grow despondent and morbid over our faults and deficiencies. As though we were anything of ourselves, and our sufficiency did not rather come from God!

Our troubles may arise from the irksomeness of the duties of our state of life, the daily round of cares and responsibilities, which, however petty or burdensome, we cannot cast off. If persons and duties be acceptable to us, we may find that the times when we must

meet these persons or perform those duties do not suit us. Or else the place wherein our days are spent, is not congenial to us. We are tied to one spot. Our neighbors are undesirable. The climate disagrees with us. The air proves too damp or too dry, too relaxing or too bracing, for our peculiar constitution. We live in too densely packed a town, or in too remote a village; or else our home is situated in neither one nor other, but in a dull dreary suburb.

#### THE TRUE SOURCE OF PEACE AND HAPPINESS

The poet Milton, my dear brethren, has told us in two memorable lines that

"The mind is its own place, and in itself  
Can make a Heaven of Hell, a Hell of Heaven."

(*Paradise Lost*, I, 254.)

So it comes about with regard to the resentful feelings towards objects within or without us; by giving in to them, we can set up a veritable hell of misery in our mind; by resisting such feelings, we may enjoy the peace and happiness of a foretaste of heaven.

Our Most Holy Redeemer says to us in the Gospel: "He that taketh not up his cross, and followeth Me, is not worthy of Me" (Matt., x. 38). He says "and followeth Me," because He knows that many a one elects to follow Him, yet chooses to follow Jesus after his own fashion, not according to the example of Christ, who goes before us bearing His Cross.

My brethren, if we really wish to follow Our Blessed Lord and bear our cross, where are we to find that cross save in those very objects towards which our heart is prone to feel resentment? Not for nothing does Our Lord say, as St. Luke shows Him saying, "to all": "If any man will come after Me, let him deny himself, and take up his cross *daily* and follow Me." When He said "daily," He had no notion that we should have to go far afield to find our cross; He intended that it should meet us at almost any turn. Nay, more; He well knew that many of us would not need to seek abroad for our cross at all, but would find it waiting, ready for us, at home, in the intimate privacy of our own temperament.

## THE VIRTUE OF PATIENCE

St. Augustine, beholding the miseries of life, observes that "a man's patience it is whereby he bears evil with an equable mind; lest he abandon, through a perturbed mind, the goods whereby he may advance to better things" (*De Patientia*). Patience is that habit or virtue which safeguards our reason against the peculiar sorrow or discontent which arises from resentment, and which is alluded to in Holy Scripture, where we read that "the sorrow of the world worketh death" (II Cor., vii. 10), and "sadness hath killed many, and there is no profit in it" (Ecclus., xxx. 25). The expression "death" is frequently used in the Bible for "sin" or spiritual ruin.

Not only is patience an abiding capacity, aptitude or quality of mind, which, once formed, is difficult to change; but it is also what is known as a "fruit" or something which gives pleasure. For the act of being patient causes happiness, driving away, as it does, this or that bout of sadness, this or that instance of the sorrow of the world.

## PATIENCE FOR THE SAKE OF CHARITY

Besides bearing evils with an equable mind, lest he abandon goods whereby he may advance to better things, the patient man willingly suffers the loss of all lesser goods for the sake of gaining the Highest Good, the possession of God in life everlasting.

This loving of God above all things is Charity. Now "the Charity of God," says St. Paul, "is poured forth in our hearts by the Holy Ghost" (Rom., v. 5). Charity is a grace, a supernatural gift, freely bestowed on us by the Father, through the medium of the Divine Spirit, for the sake of the merits of Jesus Christ. Let us coöperate with this grace and pray fervently for its increase within us. But, to ensure charity, we need patience. Let us beg of God, then, to give us ever more and more of this virtue, that, with a calm mind, we may, for His Name's Sake, suffer whatever we may be called upon to suffer, and be content to lose the whole world, if only we gain heaven.



## Book Reviews

### AN UNUSUAL VOLUME ON BIBLICAL TOPICS

The contents of Dr. Arendzen's new book\* are much richer than the main title would indicate, though we do not in the least wish to suggest by this remark that the title is in any way inappropriate. All we intend to convey is that the reader will not be disappointed, but that the pages contain an abundant harvest of Biblical information, conducive towards a better understanding of the Gospel text. Some will find an additional inducement to purchase and peruse the volume in the fact that it avoids technicalities, and is written in a popular and very attractive style. The priest engaged in the practical work of the holy ministry of the Word will be glad to know that many of its chapters can advantageously and readily be adapted to pulpit use, and with but slight effort be converted into impressive discourses and instructive lectures.

It is this type of book, unfortunately none too common, that is best calculated to disseminate Scriptural knowledge among Catholics, who are badly in need of such information, but who are repelled by the massive and learned treatises in which usually it is set forth. Though the present volume makes an appeal to a wider circle of readers, it does not lack in thorough and sound scholarship. Wisely, however, the author keeps his erudition in the background, and does not unnecessarily burden the pages with evidences of his scholarship. The attentive reader will in spite of this laudable restraint soon arrive at the conviction that he is in the hands of a safe guide, and that no conclusion is put forth that cannot be well substantiated and proved beyond reasonable doubt. Primarily, the purpose of the book is didactic, but it also serves—and this in an effective manner—devotional ends.

In the first part of the volume the author deals with vital questions of authenticity and textual integrity. This manner of proceeding is commendable, for the problems of authenticity are basic. Unless they are thoroughly threshed out and satisfactorily settled, all the labor of interpretation and exposition, however ingenious, is utterly wasted. The fatal effects of modern destructive criticism, which has left no stone unturned to throw doubt on the genuineness and accuracy of the Scriptural text, must be offset and neutralized by a constructive and defensive criticism that will triumphantly vindicate the divine authority of the Bible. To achieve this result the destructive critics must be com-

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\* *Prophets, Priests and Publicans. Character Sketches and Problems from the Gospels.* By J. P. Arendzen, M.A., Ph.D., D.D. (B. Herder Book Co., St. Louis, Mo.)

bated by their own weapons. In the use of these weapons the author manifests considerable skill.

Of course, the volume is not meant to be a systematic introduction to the New Testament. It accomplishes its aim of defending the authenticity of the Gospels by selecting certain modern difficulties and objections and treating them as test cases. Having seen how groundless these objections are, the reader feels assured that the other lines of attack in which modern rationalistic criticism indulges are equally ineffective. This method of defense has several advantages. It comes to very close grips with the adversary. It makes the reader familiar with the subtle tricks to which destructive criticism resorts, and shows up its dialectical legerdemain. It avoids generalities, which always leave an unpleasant impression of inadequacy and futility. By rendering the discussions concrete, it invests them with a particular interest and gives them a richer coloring. It lifts the whole matter out of the classroom atmosphere, and makes us realize that we are in presence of live issues and grappling with real difficulties. The topics to which this part is devoted are: the Petrine Text in St. Matthew, the Last Verses of the Gospel of St. Mark, the Chronological Accuracy of St. Luke, and the Death of St. John. Anyone acquainted with Biblical criticism will be quick to perceive that much controversial matter is covered by these headings, and that a conservative solution of these mooted points has far-reaching effects. The apologetical value of the volume, therefore, cannot be easily overrated.

The second part reconstructs before our eyes New Testament times and manners. It describes very graphically the expectation of the Messiah, and gives vivid pen-pictures of the chief actors on the scene. John the Baptist's gaunt figure comes to life; the Scribes, the Pharisees, the Samaritans, the Publicans appear before us in their native hues; the intriguing Pontius Pilate and the plotting High-priests strut across the stage; the charming incident of the coin of the tribute is delightfully portrayed; the somber figure of Judas Iscariot casts its dark shadow over the page, and a careful analysis of his mentality and character is attempted. The last two chapters—The Church of the New Testament and The Priests of the New Law—touch on vehemently disputed ground, and will be welcomed by the student of Fundamental Theology. From this brief survey the reader may surmise that a generous store of information and a great wealth of argument are in store for him.

CHARLES BRUEHL, D.D.

### CATHOLIC ENGLAND

In a recent book, "The Cruise of the Nona," Mr. Hilaire Belloc emphasizes the great—but carefully unacknowledged—position held by

Lingard as a historian amongst historians. He points out, what is perfectly true, that whilst all borrow from him (even in his mistakes, such as that of calling the Battle of Hastings the Battle of Senlac), all mention of his name is carefully excluded from most writers' pages. Of course, Lingard was a Catholic, and furthermore a priest, and even (so current report had it) a Cardinal *in petto*, who died before the hat was conferred. It would never do to put such a person in the limelight, and besides: "Of course, his history is written from the Catholic point of view!" Oddly enough, in that remark his critics are right, though in a vastly different sense from that which they intend. It *is* written from the Catholic point of view, because that is the only point of view from which a history of England or of Europe can be written in view of the fact that for a thousand years or more those regions were entirely Catholic. Thus, to write of England from a purely Protestant point of view is to take part in that conspiracy against truth which history is said to be—a remark never better exemplified than in the attempts of the Anglo-Catholic party to distort perfectly plain facts to their own end. If anyone wants a clear exposition of that manœuvre, let him turn to the "Collected Essays" of the late Dr. Ryder of the Birmingham Oratory, and read that entitled "The Pope and the Anglican Archbishops" (which originally appeared in *The Nineteenth Century*), where he will find the matter dealt with in that writer's usually trenchant style. But it is Mr. Belloc's new "History"\* which we are concerned with here, and it is naturally set down for us from the only historical standpoint—namely the history of the country as part of the history of Europe and as determined by the relations of Europe (and England in particular) with the Catholic Church and its earthly head in Rome. Thus, we commence with the long connection between Rome and England as a Province of the Empire—a far longer period, let us remember, than has elapsed since white men first settled in this continent of ours. During that time Britain was transformed from a group of tribes under warring princelets to a compact, well-governed, civilized territory. The North of Scotland escaped and so did Ireland, to the great disadvantage of both, for who can tell what a change might have been made in the course of history had Agricola been permitted to enter the latter country as he was invited to do by one of its princelets (an early case of Strongbow) and had brought it under the Roman sway? Then, after a long period, the legions were withdrawn, and Britain left to attend to its own defence, and that as a country for years unaccustomed to guard or rule itself.

If anyone wants to know the kind of life that was led there, let him

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\* *A History of England*. By Hilaire Belloc. Vol. I. *Pagan England*. *Catholic England*: I. *The Dark Ages*. B. C. 55 to A. D. 1066. (G. P. Putnam's Sons, New York City).



study one of the numerous villas which were dotted over the southern part of the land especially—Chedworth for example, in Gloucestershire, said to have been the country home of the Prefect of the District and certainly at one time occupied by Christian people. Here there was comfortable accommodation for family and servants and two sets of baths, one for each division of the household. Glass of several kinds, including stained, was to be found there. In other places there were actually rising mains to take water to upper stories, and in all there was central heating—not on our lines exactly, but doubtless very effective in its operations. Then came the dirty, uncivilized, ignorant horde from the shores of the Baltic and North Seas. Some of them may have been settled along the coasts before the Romans left, but the rest came as marauders, though not in the numbers represented in many earlier histories. For we now know from what has been found at Gokstadt and elsewhere what their boats would contain, and, as we know how many boats came on most of the expeditions, we can easily estimate what the numbers of the invaders must have been. But they were lusty and ruthless fighters, and they did a vast amount of harm in their raids. Moreover, as they formed a line of small kingdoms along the eastern and southern coasts, they acted as a screen behind which the Keltic Christianity of the inner parts of the island gradually became clouded and its civilization waned. Mr. Belloc, concerned with broad outlines, naturally and properly does not go into detail as to the kind of life, nor mention the facts just outlined, nor cite this example which shows clearly what happened. Before the legions had been withdrawn, when Gaul had become temporarily decadent, architects and glass-workers were brought over from Britain to put things to right. After the Barbarians had had their way for a century and a half and after Christianity had returned, Benedict Biscop in A. D. 690 set to work to build the church of which parts still exist at Monkwearmouth. When it was completed, he had to send to France for men to make glass for him, the industry having entirely died out in England. Nor was it until some centuries afterwards that the best houses began once more to possess the glass windows which even the smaller villas had enjoyed in the Roman time. For years we were accustomed to be told that the noble Saxons were the parents of the great island race of England—a perversion of truth largely due to Protestant and, no doubt, also to Court influence. That fabulous mist is now beginning to be dispelled by a more accurate history. The language is more or less Saxon. This fact is undoubtedly largely due to the stiff-necked Keltic Bishops and clergy, who withstood Augustine—not, as we are commonly told, because he came from the Pope, but because he came in alliance with the hated Saxon who had, in so far as he could, oppressed his neighbors for years. Mr. Belloc brings us down to the

times of the Norman Conquest (a thing of immense benefit to Britain), and throughout is careful, as has been said, to link the fortunes of the land with those of Europe and to show the gradual spread of Catholicity over the continent. We have one criticism to make—a small one. It is not “absurd” to talk or write of Boadicea as Boudicca. Whatever her name was—and Rhys, a first-rate Keltic scholar, made it as just written—it was not Boadicea any more than Caractacus was the name of the other character so described by Tacitus. Tacitus called them so, because it was as near as his Latin tongue could get to the Keltic, but both forms are impossible. After all, Tacitus invented for the chieftain whom he called Galgacus (though perhaps *Claideamh* was nearer to his name) a fine long speech containing two of the best known “tags” in the Latin language. Tacitus could never have heard that speech delivered prior to the Battle of the Graupian or Grampian Hill (another bone of contention), nor, if he had heard it, could he have understood one word of it. He made up what he thought would be an appropriate oration, and he made up what he thought were the names of the people he had to write about. So long as names are no more than “tallies,” it does not matter very much what we call people. But the lady’s name might have been Boudicca: being what she was, by no possibility could it have been Boadicea. Mr. Belloc’s “History” is an excellent book which deserves and will, we hope, have a large sale.

BERTRAM C. A. WINDLE, F.R.S.

### THE GENESIS OF CHRISTIAN ART

Under the above title, Dr. O’Hagan has written a delightful book, which is the evident product of long study, thorough scholarship, and a deep love of the subject treated.\* Within brief limits he tells in captivating style the whole story of the development of Christian Art from its crude beginnings in the Catacombs to the unparalleled achievements in architecture, painting and sculpture which found their climax during the thirteenth, fourteenth and fifteenth centuries—or, roughly, during the three hundred years following the birth of Dante in 1265.

In all history there is scarcely a more inspiring theme than this period. It includes some of the most stupendous events which have come to pass in the working out of the world’s destiny: the collapse of Roman civilization in the West following the death of the first Christian Emperor, Constantine; the struggle for a thousand years between the Church as the great civilizing force in the world and the pagan races of Europe, who were eternally devastating and plundering Italy; and, finally, the glorious triumph of the Church in winning these

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\* *The Genesis of Christian Art*. By Thomas O’Hagan, A.M., Ph.D., Litt.D. (The Macmillan Co., New York City).

rude barbarians to Christianity and thereby establishing the foundation for a nobler civilization than any the world had hitherto seen.

Art is the vehicle through which man, after learning the refinements of civilization, gives expression to his ideals and his aspirations, seeking to give concrete form to the noblest yearnings of his soul. It was, therefore, quite natural that these rough men of Western Europe, who after long centuries of blood and strife had come at last to learn the Christian Gospel of the love of God and good-will towards men, should have experienced a great spiritual awakening, and that they should have sought to give expression in their art to the happiness which welled in their hearts. The author sums up the process as follows:

"Steadily the great work of the Church as a civilizing, redeeming and christianizing force has been bearing fruit. The faith that had expressed in the Catacombs the higher and holier dreams of the soul in rough image and symbol, now becomes vitalized with a new force, and is seeking expression through the manifold activities of the spirit, in battling for Christ in crusade before the walls of Jerusalem, in the building of church and cloister, in the lonely vigils of the Knight who, kneeling at the shrine of the Mother of God, vows in prayer protection to woman. . . . Rome has now extended her spiritual sway over well nigh all Europe. . . . It is fully time now to look, after all this planting of the seeds in the fields of Christian hope and prayer and sacrifice, for the budding of a Christian Art and Literature. Past centuries have prepared the way. The East has lent something to the West. The Church has preserved the artistic fruits of faith. Christian architecture symbolizes each gift of the nations. After battling against every adverse force, the Church emerges from all these troublous centuries in the West in triumph wearing a tiara of splendor. Faith has preserved the best in art in both the East and the West."

It was to be expected that the men who with a song of Christian faith in their hearts reared and painted cathedrals would produce works of surprising excellence. Theirs was the noblest inspiration that had been given to men, and it was inevitable that its fruitage should have been the noblest. It is for this reason that the art produced during the great ages of faith must stand supreme till such time as the world may experience another spiritual awakening, which will lift men to greater heights than were attained even by Michelangelo, Raphael, Leonardo da Vinci, and others whose genius made the ages of faith resplendent.

This, as the author makes clear, is the true story of the Genesis of Christian Art. It was not accidental nor the result of any sudden rebirth of Greek art, as has too frequently been represented; it was the fruit of a thousand years of Christian faith. Nor, as the author affirms, was the advent of Thomas Aquinas, Dante and Giotto accidental. They were the fruit of spiritual evolution. Ten silent centuries of Christian faith were reflected in their works. And the same is true of all the great painters and cathedral builders whose inspired art made their period without parallel in the history of the world.



The sublimest expression of Christian Art, and probably of all art, was the Gothic Cathedral. As the author very aptly expresses it, Gothic architecture was the *Summa* of St. Thomas Aquinas plus the *Divine Comedy* of Dante wrought in stone. The Greeks probably never will be excelled in the harmony of their form or the perfection of their detail, but they sought to reproduce in marble only the finite. It was reserved to the great cathedral builders to essay the finer task of causing the enduring stone to voice the yearnings of the human heart for the infinite. Most absorbing is the story of the development of the Christian church. It is supposed to have begun with the ancient Roman Basilicas or court buildings, developing first the Latin style; then came the Romanesque with the rounded arch and ribbed vaulting; then came the Byzantine imported from the East, characterized by the dome and the Oriental exterior decoration. Meanwhile in Normandy, the land which the hardy Northmen had invaded and made their home in the ninth century and which had conquered England and given her her kings, was developed the Gothic style, with its pointed arch, its lofty nave and spires, its wealth and harmony of ornamentation, and its indescribable yearning towards the infinite. And, as the Gothic sprang first from the soil of France, it is fitting that it should have found there its noblest flowering, and that the cathedrals of France should be recognized as the world's masterpieces.

This is one of those rare books that captivates and charms, so that once you begin to read you cannot stop. You are borne along by the sustained and elevated diction as well as by the wealth of facts regarding the different styles of architecture which are clearly yet briefly described. The life and works of the great architects, painters and sculptors are explained; the noble cathedrals are pictured to the reader with such detail and beauty of description as can come only from sympathetic study of each structure on the ground. Every chapter is full of inspiration, and can with equal interest be read separately or in connection with what precedes or follows. Any student of art, beginner or connoisseur, will find in this volume a companion of which he will never tire.

FRANK H. CALLAN.

### Other Recent Publications

**St. Bonaventure's Seminary Year Book for 1926.** Edited by the Duns Scotus Theological Society. Vol. X. St. Francis' Number. (Published by St. Bonaventure's Seminary, Allegany, N. Y.) The present book—well written, sumptuously bound, and lavishly illustrated—furnishes an answer to some of the questions raised during the discussion that was conducted during the past year by two of our national Catholic magazines anent the subject of Catholic scholarship. There is ample reason for some of the "divine discontent" that prompted the discussion. With 24,000 priests in the country and 16 universities, 114 col-

leges, and 51 seminaries under the control of the Church, the amount of productive Catholic scholarship remains so pitifully small that it must be the lack of encouragement and training of the born writers that is responsible for the dearth of Catholic books in English. We believe that it is the instinctive prompting of the born writer that is responsible for most of the books we have today. Still, that prompting must be encouraged, and the instinct must be trained.

Our Catholic educators have often discussed ways and means to cultivate in America that scholarly and literary activity that are characteristic of the Catholic clergy and laity in other lands. We hold with these educators that our main hope lies in the young generation. Our students and seminarians must be trained for literary and scholarly craftsmanship. Several of our Seminaries have brought out *Year Books* that offer convincing proof of what our young men can accomplish. The Capuchin students of Cumberland, Md., have similarly set a high mark with their publication of *India and Its Missoins* (The Macmillan Co., New York City). It may be hoped that our young men, if trained along such lines, would be infected for life with the *cacoëthes scribendi*—that they would ever after feel an irresistible craving to write for the public.

The present *Year Book* of St. Bonaventure's Seminary offers concrete evidence of Catholic scholarship. The table of contents promises a varied feast, with the historical *motif* predominating throughout. This is as it ought to be, for, with the lack of reverence one of our national sins (F. Hopkinson Smith would say *the* national sin), it behooves us to develop in our seminaries a sense of reverence for the past. This historical note is most in evidence in such articles as the following: "The Allegany Friars," "The Paterson Friars," "The Province of the Most Holy Name," "The Allegany Sisters," "The Poor Clares of the United States," "Early Franciscan Missionary Activities in the United States." Articles that reveal a fine power of discernment are the studies dealing with the spirit of St. Francis of Assisi and the Third Order of St. Francis. With the new interest in mysticism prevailing so widely, we welcome the thorough study of St. Bonaventure, whom Pope Leo XIII called, not merely the Prince of Mysticism, but the Prince of Mystics. "Franciscan Devotions" is an article brimful of surprises for most readers. The articles dealing with Luke Wedding and Cardinal Ximenez contain much that will be new even to students of Franciscan history.

Those of our readers who are familiar with the dictum of Peter de Manero: "*Ordo Fratrum Minorum nescit publicare quæ facit*," may be a bit dubious about the attitude of the Allegany Friars toward this Franciscan tradition. But the genial Censor, the Rev. Timothy Monahan, O.F.M., enlightens us on this score when he says in his "Monitum" (p. 133): "The Franciscans, like other religious communities, have been criticized for the characteristic of taciturnity regarding their achievements. Be this as it may, inasmuch as St. Bonaventure's is a Franciscan institution in which all the Seminarians are members of the Third Order of St. Francis, and since this year (1926) is the Seventh Centenary of the death of the Poverello, we trust that our friends will pardon us if, this year (and once in every hundred years), we indulge in a recital of what we know to be historical facts concerning Franciscan activities."

The nine preceding volumes published by the Duns Scotus Theological Society evidence the catholicity of taste and versatility found among the Allegany Seminarians. Their achievements, past and present, prove what can be done under proper direction. In these latter days when the printed word has assumed untold power, and when the magazine and the newspaper wield so mighty an influence everywhere, we should avail ourselves of these avenues of influence in the cause of the Church and the Truth. Hence our educators realize the duty of

training our students so that they may be empowered to use the pen effectively for promoting the Kingdom of God among men. College and seminary papers, as well as year-books, offer the most desirable organs available for the purpose. And we could produce convincing evidence that such publications are not (as is the case so often with university dissertations) the end of literary productivity, but only the beginning.

F. M. K.

**The Gospels and Epistles of the Sundays and Feasts With Outlines for Sermons.** Prepared and arranged by Charles J. Callan and John A. McHugh of The Order of Preachers. (Joseph F. Wagner, Inc., New York City.) The new and attractive edition of this well-known and valuable work is strongly bound in flexible covers and printed on thin but strong paper, so that a book of 420 pages is compressed into a handy volume of only one-half inch in thickness. As this work contains the official preaching program for many dioceses and archdioceses of the English-speaking world, it is too well known to require an extended review here. But for the benefit of those not yet acquainted with it, we may mention that it is, first, a *lectionary*, containing the Epistles and Gospels for the Sundays and Holydays of the year, printed in large type with ample spacing to enable the priest to read from this book without difficulty. Unusual geographical or personal names are accompanied by the correct pronunciation, the signs of accent and quantity being given above such words. Secondly, it is a *book of sermon outlines*. Immediately after the Gospel text follows a twofold exposition in the form of plans for sermons—one dogmatic and the other moral. Each outline is headed by sermon subject and text, and consists of three parts: an *introduction*, which explains the setting of the Gospel or Epistle; the *body* of the outline, which consists of two or three points logically connected and subdivided; the *conclusion*, which contains exhortations or practical lessons to be deducted from the whole discourse. Many a busy priest is glad to have these useful outlines, which suggest subjects, texts and points without the need of spending much time or of consulting large volumes. The clearness of statement and orderly arrangement make it easy to fix in the mind in a brief space all the heads for a sermon to last a half hour or longer. Those who wish to preach for a shorter space of time or to develop the subject after a different method, will find that one subdivision or one point often suggests matter enough for a whole sermon. Even those who give a great deal of time and study to the preparation of their doctrinal sermons, have found that by reading the plans contained in this book their labors have been very considerably lightened. In addition to its other advantages, the volume serves very well as a *pulpit note book*, for, instead of referring to points jotted down on a slip of paper, the preacher can easily refresh his memory from the printed page. Finally, it may be that the time for instruction during Mass is very limited, or that the priest for some reason is unable to deliver a sermon; in such cases these outlines are so ample and so consecutive that they can be read after the Gospel, to the great profit and interest of the faithful, as is actually done in some places.

M. E.

**De Sacramentis.** By H. Noldin, S.J. (Fred. Pustet Co., Inc., New York City). The fact that it has reached its seventeenth edition is sufficient proof of the value of Father Noldin's work, which has been accepted as the text-book of Moral Theology in many seminaries. Through the good judgment of the publishers, the present volume has been reduced to a more convenient size without any loss of subject matter. It is gratifying to note that there are many references to more recent decrees on marriage legislation appearing in the *Acta Apostolicæ Sedis*. It is a simple task to get to the sources when the



references are so clear. To the reviewer, it would seem that the *Topic Index* would be more serviceable, if placed at the front of the volume rather than following the *Index Rerum*. J. W. C.

**Mary Rose, Graduate.** By Mary Mabel Wirries. **Martha Jane at College.** By Inez Specking. (Benziger Brothers, New York City.) The taste in fiction for somewhat older girls seems to have turned completely in the direction of the boarding school. Secular and Catholic publishers unite, apparently, in saying that the young lady who passes a twelfth birthday has nothing so much on her mind as the question: "Where shall I go to school?" This is a fortunate circumstance for the writer who wishes to introduce something of religion and morality into her narratives. An environment presided over by Sisters, in which the pleasures and thrills of life are affiliated almost automatically with serious instruction, is well adapted to the kind of moral which a story-teller for the young always likes to stress. It should be added that, from a Catholic point of view, the technique of such writing has improved considerably since it was first taken up a quarter of a century ago. In the old days a good girl always died young. There was no hope for her. I am not competent to say that this was a violation of realism, but it must have been rather discouraging to many readers.

"Mary Rose, Graduate," is the story of what happened at St. Angela's Academy during the heroine's last year as a student there. To be quite frank, the record is not unusually thrilling. There is a burglar, a sick baby who is baptized and then rushed off to the hospital just in the nick of time, a scene in the play when the drums that shall mimic the storm are played considerably too soon, and a weird process of initiation by means of which a very attractive "new girl" is introduced into the mysteries of school life. All in all, the events are such as might well take place in a convent environment, and there are not a few touches of deft characterization. What makes the book attractive is, most probably, the spirit in which it is written—a spirit of genuine affection for the little adventures, the placid intimacies, of a school for girls. It has the value of realism, and will not give young readers an exaggerated idea of the glorious things they are to experience once they and their trunks are safely delivered at such stations as that of St. Angela's.

By comparison, "Martha Jane at College" reeks with exploits and high spirits. Florissant College, supposedly in St. Louis, Mo., is the institution which attracts both the heroine and her faithful admirer, Peg. These girls come from families of the kind which, according to a rather stereotyped formula, may be depended upon to supply convent schools with students. I devoutly wish writers would diversify these families a little. It would help to provide local color, and besides it would surely interest a large number of young women whose families do not happen to fit into the category selected. Well, here are our two story heroines, at any rate, their circumstances being complicated a little by the fact that both are, for a time, day students. How the family Buick conveys both to the classroom door and elsewhere, how the nun's cat is colored with the aid of crayon, how the fudge made in the biology laboratory turns out scarcely edible, and how a trip to New York is utilized—all these things are set forth with the necessary ramifications. Our author's ability to manufacture conversation is her greatest strength. One cannot help enjoying the amiable chatter, no matter how indifferent one may be to the accidents—or incidents—with which it is associated.

Both books discussed here utilize to advantage the psychological material now being provided so lavishly by a growingly popular school life. It must be borne in mind that they are intended for younger readers, and that they do not, therefore, have anything to do with graver matters which might well get the attention

of their elders. Unless many of us are mistaken, the romanticism now so greatly fostered by the circumstances in which girls are reared will soon come in for considerable fictional attention.

G. N. S.

**A Sketch of the Life and Work of Mary Gockel.** By Rev. C. M. Thuente, O.P. (Missionary Association of Catholic Women, Milwaukee, Wis.) Mary Gockel was not a woman of the past ages, nor a religious, but a lay woman of our own times, who passed away last year in our own land. During her half century of life she was pious, zealous and persevering in her labors to advance the Kingdom of Christ. She was the foundress of the American Branch of the Missionary Association of Catholic Women, an organization which has produced fruit in every diocese where it was established. Although she was so modest and retiring that her name was practically unknown except to those who enrolled themselves under the banner of the Association she founded and promoted, yet at her death clergy and laity, missionaries in foreign lands and the highest dignitaries of the Church, mourned her untimely demise. Father Thuente has written this brochure for the Catholic women of America, to inspire them to follow in the footsteps of this zealous apostle of Christ, who took as her Patroness, St. Catherine of Sienna, and, like her, displayed a burning love for Christ and a deep veneration for His ministers.

T. P. P.

**Manuel des Missions Catholiques.** By Bernard Arens, S.J. (Museum Lesianum, Section Missiologique, Louvain.) About six years ago Father Arens wrote his "Handbuch der katholischen Missionen," of which the present volume is a translation. This translation is a product of the Mission Seminary of Louvain, and is quite in keeping with the high standard set in the other works that have been issued from this newly formed center of mission science. The present *Manual* is designed to assist students of missiology in treading their way through the vast data of mission sources. The author takes comparatively little for granted on the part of the reader, so that the beginner in the study of missiology may with profit use this book as a pathfinder. The more advanced student, on the other hand, will find in this work a thesaurus of useful information. In a relatively small volume the author has compiled a rather thorough treatment of the administration and personnel of the missions. In addition, he gives a summary survey of the mission field, in which available facts have been used to bring the statistics of the missions to a comparatively recent date. Methods of mission support (namely, missionary helpers and mission literature) are likewise exhaustively treated. It should not be concluded that the author has confined his efforts to facts relevant to foreign missions alone, as domestic missions (*e. g.*, those in the United States) are also treated at considerable length. The work of Father Arens is truly a world survey of the missions. A reading of this highly informative book brings home to us the realization of the need of such a work in English. Such a volume is needed, if for no other purpose than to present the clergy and laity of this country a panoramic view of the undying mission of the Church which has already been so well presented to our German and French co-religionists.

G. C. P.

**Blind Obedience of an Humble Penitent.** By Sylvester Jenks, Bishop-elect of Callipolis. Edited by Dom. Roger Hudleston. (Benziger Bros., New York City). **Scruples: Words of Consolation.** By Patrick J. Gearon, O.C.C. (B. Herder Book Co., St. Louis, Mo.). Both of these works treat of the most efficacious manner of dealing with scruples. The first volume is one of the publications of the "Orchard Series." As an answer to the problem

of scruples, the author points out that, as scruples are based largely upon an element of hidden pride, the most certain cure for them is humble and unquestionable obedience. A method of securing this obedience is portrayed by the author. The work of Father Gearon might also be recommended with the one reservation that too much time is spent in answering possible objections to his method of dealing with the problem. His remedy, though not differing in principle from that of Sylvester Jenks, tends more towards a complete disregard for the presence of scruples. In passing, it may be said that Father Gearon has written a very fine chapter on the matter of private revelations as relevant to the subject in hand. Both of these books are deserving of a wide circulation.

**The Holy Eucharist and Christian Life.** By Frederick Lynk, S.V.D. (The Mission Press, Techny, Ill). **Eucharistia. Essays on Eucharistic Liturgy and devotion.** By Joseph Kramp, S.J. Translated by Rev. Wm. Busch. (E. M. Lohmann Co., St. Paul, Minn.). **The Eucharist Law and Practice.** By Canon Durieux. Published by the translator, Reverend Oliver Dolphin (Fairbault, Minn.). The Chicago Eucharistic Congress has been the incentive of a number of works devoted to the great Sacrament of Love to which that gathering paid tribute. The present three volumes are of that nature. "The Holy Eucharist and Christian Life" contains a series of brief devotional essays on the Eucharist. The author aims to show that the Eucharist is the center and source of Christian life, and makes an earnest plea for an increase of devotion to our Eucharistic Lord through frequent Communion. A number of well-chosen illustrations from noted masterpieces adds to the attractiveness of this work. Father Kramp treats of the Holy Eucharist under the three familiar aspects of Sacrifice, Sacrament and the Real Presence; but the dominant note in his work is the sacrificial character of the Eucharist, the intimate and integral connection between the Sacrifice and the Sacrament. This work is a valuable addition to the present liturgical revival and effectively fulfills its main purpose, which is "to set forth the fundamental ideas and the main structural lines of the Mass liturgy." The author submits that it is a lack of the proper appreciation of the sacrificial character of the Eucharist which hinders many from frequent Communion; that the reverential fear which increases adoration has in some instances the tendency to lessen the readiness of the faithful to receive. The concluding chapter "Educating to the Eucharist" should prove very suggestive to priests in their efforts to inculcate the devotion of Frequent Communion. The third volume of this group deals with the Eucharist from the viewpoint of Canon Law. It is not of course intended to be other than a concise treatment of the subject in accord with the Canons of the New Code. As a book of reference and a guide to the busy priest, this small volume which Father Dolphin has translated can be unqualifiedly recommended.



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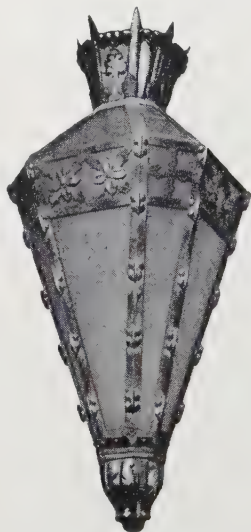
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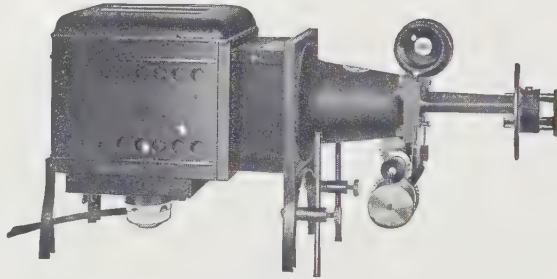
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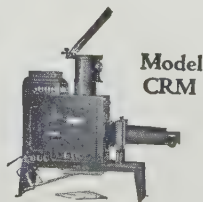
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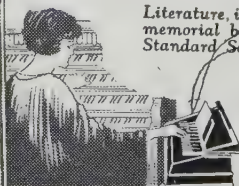
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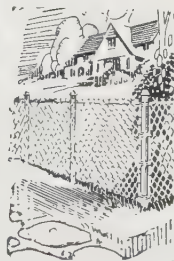
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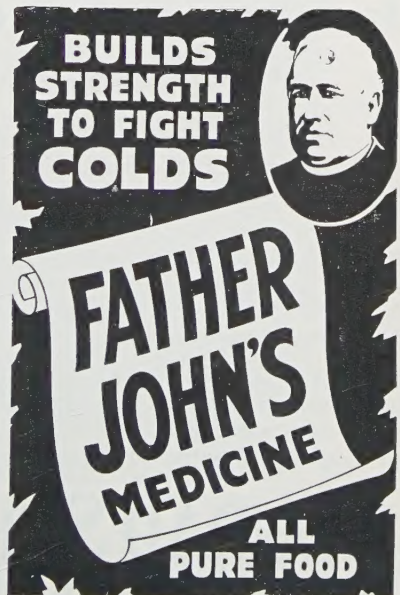
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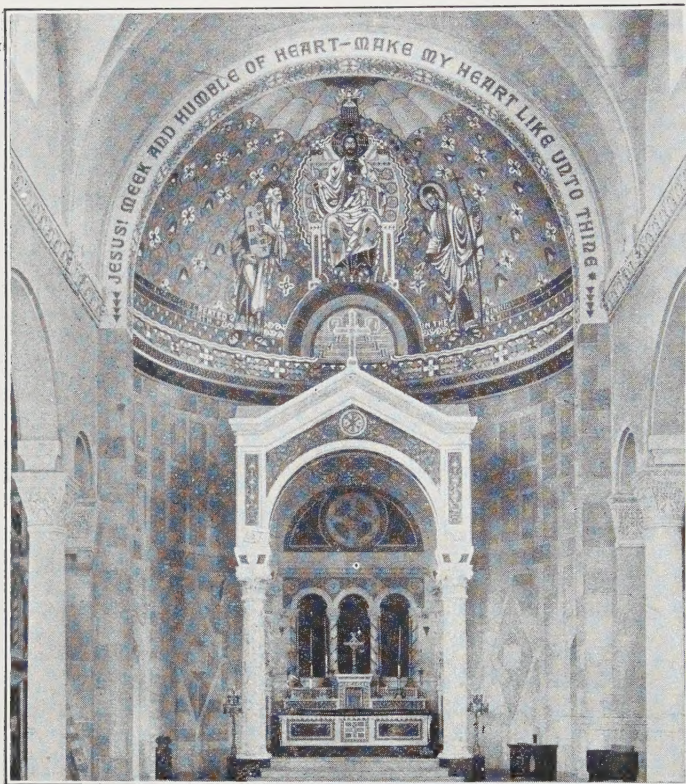
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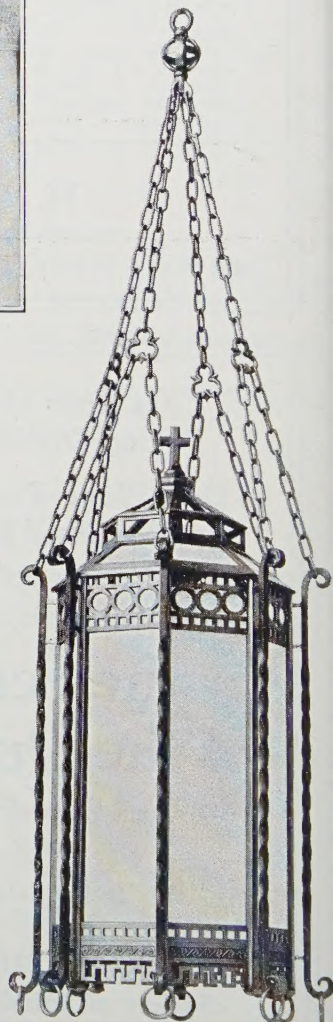
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